

The Occident

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THE OFFERING.

[For THE OCCIDENT.]

After a wearying day's labor I sought my rest and fell into a troubled sleep, but as the night wore on, sweet, refreshing slumber came. All through this vision repeated itself in various forms: I saw an altar builded and placed by the Lord of life amid the scenes of my daily labors. "It is for thy sacrifice," he said. Where, I thought, is the lamb for an offering? "Offer what thou hast," a voice replied. "Alas!" I said, "no offering is here." Again the sweet voice breathed, "Hadst thou a hard, rough task, amid the grime and dust of the morning—bring that to the altar. Or, the long and lonely hours of watching by the sick, where special anxieties and cares oppress thee—offer those. Do thy loved ones sometimes look and speak to grieve thee? Bring that, well borne for my sake. Offer the everyday's labors, joys and sorrows upon my altar for a sweet smelling savor to the Lord so shall the dross and chaff be soon burned up and the sacrifice appear as a smoke of myrrh and frankincense."

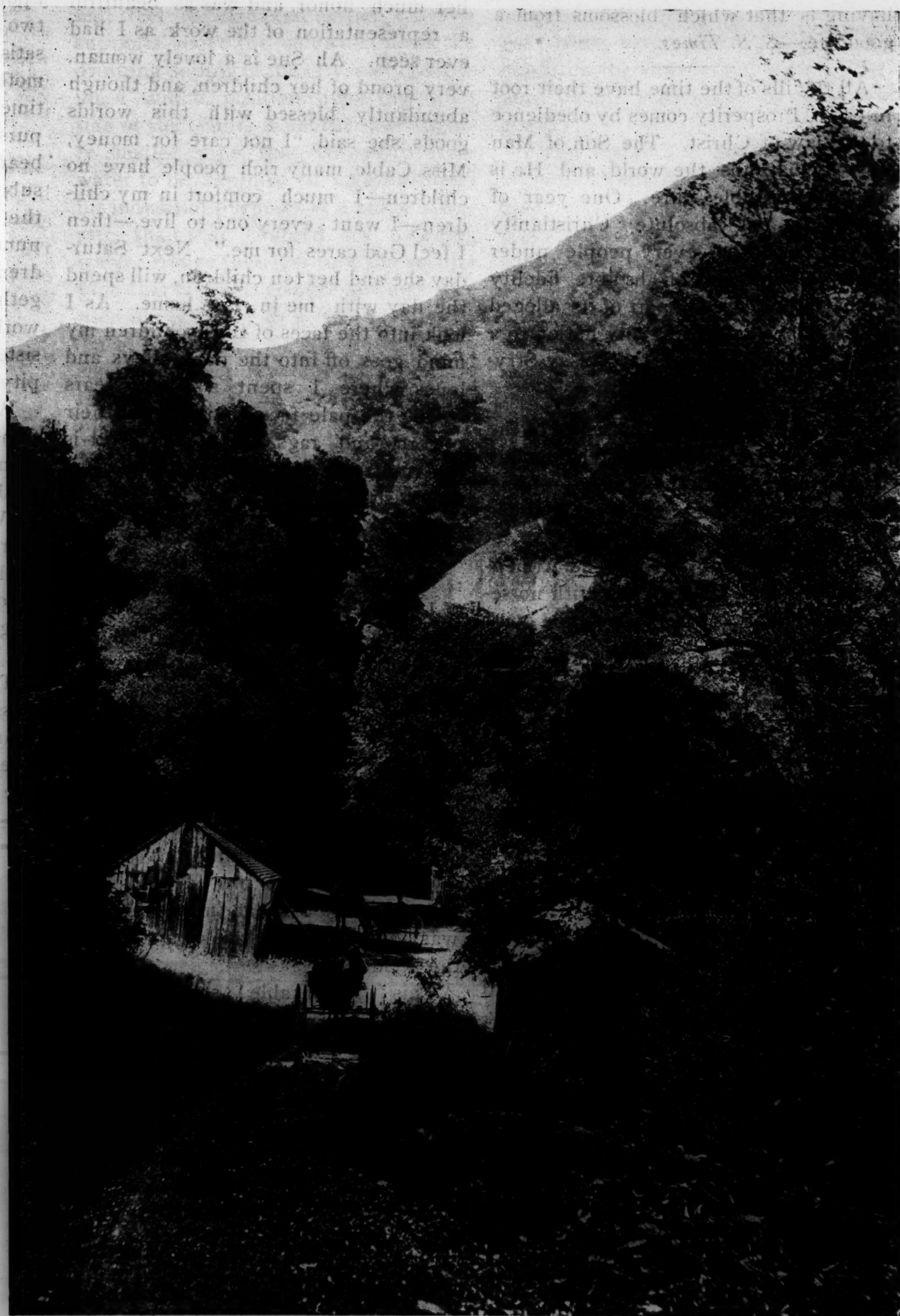
I rose to follow the plain way laid down, spiritually discerning a sacred meaning to the whole—offering the mistakes and failures and even the defeats of my days to be purified of dross—as He wills it.

LOS GATOS.

Varied Themes.

Mr. Moody, it is announced, is to conduct revival meetings in Philadelphia during the coming winter.

Since President Andrews is to remain at the head of Brown University, ex-President Potter of Union College has been selected to



TO THE GEYSERS ON THE N. P. R. R.

take the Presidency of the new Cosmopolitan University.

Not every one who aims at a good name aims well. Desire for a good name, coupled with the desire to be worthy of a good name, may incite one to good deeds, but the ambition that is satisfied with the name alone is as apt to lead one to bad deeds as to good ones. One who is more solicitous to be called truthful than to be truthful is often tempted to tell a lie to save his reputation for truthfulness. Many a man has sacrificed the little character he had that the world might give him credit for a better. The only good name worth having is that which blossoms from a good life.—*S. S. Times.*

All the ills of the time have their root in evil. Prosperity comes by obedience to the law of Christ. The Son of Man knows what ails the world, and He is its only possible cure. One year of universal and absolute Christianity would transform every people under heaven. One year of absolute fidelity to the Gospel on the part of its alleged Christians, would bring any nation to a transfiguration.—Rev. M. Woolsey Stryker, D. D.

The pain, shame and mischief of the last two years in the Eastern policy transcend entirely the powers of any language I could use concerning them. This sum is this:

Firstly—A hundred thousand Armenians have been slaughtered, with no security against a repetition, and with greater profit to the assassins.

Secondly—Turkey is stronger than at any time since the Crimean war.

Thirdly—Greece is weaker than at any time since she became a kingdom.

Fourthly—All this is due to the European concert, that is, the mutual hatred and distrust of the Powers.—Mr. Gladstone.

Extracts from a letter of Miss Emma D. Cable, written on hearing of Miss Culbertson's death.

"My Dear Friend: How can I find words to express what I felt on receiving the mournful news in your last letter. Yet why mournful? Her life's mission was fulfilled—the tired laborer has lain down to rest. She is buried in my heart, not in the earth; and I shall love her, and revere her memory always. How free she was of hollow-ness, shams, and pretensions,—tolerant, and kind to all. She is gathered in—she is safe—of such is the kingdom of Heaven. I would like to have learned

the particulars of her last moments, but that was denied me. The day the memorial services were held in the Home on Sacramento St. I spent with Ah Sue, one of the first Chinese girls I ever taught in the Home. She is married and lives here, and has ten children. They came into the room neatly dressed and clean; the eldest a young lady sat at the piano, and played some of Miss Culbertson's favorite hymns, whilst the second child, a boy in his teens accompanied her on the violin—the other children, even to the babe in its mother's arms, all joined in the singing. As we mingled our tears together, I felt it did her much honor, and was as beautiful a representation of the work, as I had ever seen. Ah Sue is a lovely woman, very proud of her children, and though abundantly blessed with this world's goods, she said, "I do not care for money, Miss Cable, many rich people have no children—I much comfort in my children—I want every one to live,—then I feel God cares for me." Next Saturday she and her ten children, will spend the day with me in my home. As I look into the faces of these children my mind goes off into the dark alleys and lanes, where I spent so many years among the pale faced children, in their poverty and rags. How wonderful is the transforming power of the Gospel of Christ.

ALL THE DIFFERENCE.

The proceedings of the Royal Society of London were not taken so seriously a hundred and fifty years ago as they are now. A sailor who had broken his leg was advised to send to the Royal Society an account of the remarkable manner in which he had healed the fracture. He did so. His story was that, having fractured his leg by falling from the top of a mast, he had dressed it with nothing but tar and oakum, which had proved so wonderfully efficacious that in three days he was able to walk just as well as before the accident.

This remarkable story naturally caused some excitement among the members of the society. No one had previously suspected tar and oakum of possessing such miraculous healing powers. The society wrote for further particulars, and doubted, indeed, whether the leg had been really fractured. The truth of this part of the story, however was proved beyond the shadow of a doubt.

Several letters passed between the Royal Society and the humble sailor,

who continued to assert most solemnly that his leg had been treated with tar and oakum, and with these two applications only. The society and the humble sailor might have corresponded for an indefinite period had not the honest sailor remarked in a postscript to his last letter:—'I forgot to tell your honors that the leg was a wooden one.'—Ex.

THE LARGER FAMILY.

If we may draw an inference from certain discussions which have recently interested readers here and abroad, the "new woman," whoever that nebulous personage may be, intends to frown upon the large family. One child, or two at most, it is gravely asserted, should satisfy the mother heart and fill the mother arms, so that she may have time for duties and pleasures and the pursuit of ambitions in which child-bearing and child-rearing play a very subordinate part. She around whom the large family gathers, the family numbered by six or seven or nine children, sons and daughters growing together in beauty, developing in the world of the home as only brothers and sisters can, is regarded as an object of pity, if not of contempt.

With a lofty disapproval of the intentions of the Creator, who made the race, man and woman, one the complement of the other, these latter-day champions of Woman, written with a capital, look scornfully on the wife who is satisfied with quiet home work and ways, and who accepts motherhood as her crown of glory, highest dignity, and her dearest joy.

They forget or ignore, in their compassion for the woman who bears more than one babe, that with every little one whom she cradles against her breast the mother's whole self is renewed, so

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The Index tells.

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that she puts on beauty like a garment, and is literally blessed among women when she broods over her child.

In the old days and the old races the childness, not the many-childed, woman was the object of commiseration. "Am not I better to thee than ten sons?" exclaimed the husband of Hannah, as over and over she implored with passionate entreaty the gift from God of the child so long withheld. Dear as the husband was, the bond between him and the wife drew more closely when they called a little child their own.

One has frequently noticed, sometimes with wonder, that the middle-aged mother of a large family actually looks and certainly feels younger than her contemporary who has either had no children or only one or two. Strangely enough, the large family is as easily brought up and educated, and in the end turns out usually as well, as the small one. The more crowded the nest, the closer the fledglings press together.

Self-denial, family love, family loyalty thrive better where there is reason for their exercise and growth.

There are good times in the family circle large enough to have enjoyment within itself, and not dependent altogether on outsiders. The mirthful dance, the games, the evening songs, the studies, the mutual pride, the protecting of the younger by the older, and the uplooking of the younger to the older, are possible in the large as they are not in the small household. And she who stands at the helm, guiding, influencing, controlling, moulding her sons and daughters, need long for no wider privileges nor yearn for greater responsibility.—*Harper's Bazar.*

Underground in Paris.

An army of workmen are employed to keep the sewers of Paris so clean that a lady might walk along the per-

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fectly-kept sidewalks which stretch on either side of the dark drainage channel without risk of soiling her skirts. The network of tunnels is first of all a sewer, but its duty does not end here. In these great tunnels, the larger of which are sixteen feet wide and eleven feet high, there is room for a vast system of underground supply, that can be carried on without coming in contact with the sewer that flows in the central channel to the depth of five feet below the sidewalk. From these dark passages shoots the light that illuminates the boulevards when the sun has disappeared.

Here, in a large tube, three and a half feet in diameter, carried on iron supports above the sidewalk, flows the drinking supply of the city, and occupying a similar position upon the other side of the tunnel is another and slightly smaller pipe, that transmits river water to be supplied to manufacturers for industrial purposes at a much lower rate than that charged for drinking water. Above the river tube is a smaller pipe that contains compressed air, to be used in the city as a motive power. This compressed air is a boon to the small manufacturers of Paris. Most of them work at home, some in garrets as high as the sixth floor. And yet their power is close at hand in a small pipe, just as their gas and water are, and they pay for it by the cubic meter in the same way. All that is needed is a meter and the proper connection with the compressed air tube, then a turn of the tap and the machine is in motion.

There is nothing to compare with this delicate little industry in any other part of the world. This same compressed air works many clocks in public places in the city. Two pneumatic tubes under the apex of the arch afford yet another convenience to the people of Paris. They are used in the despatch of card telegrams and letter telegrams from one portion of the city to the other. More serious matters are constantly passing along the coils which cover the remainder of the roof of the tunnel. There are telegraph and telephone wires, thousands of miles of them, for no overhead wires are allowed in Paris.—*Scottish-American.*

Gold And Its Uses.

If the average reader or thinker will devote a few minutes to the subject of gold and its uses, and how much of it annually disappears by wear, leaving no trace, he will find himself involved in some extremely interesting calculations. If some genius would only in-

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vent a power strong enough to attract to it the millions of invisible particles that have and are constantly being worn off the various articles composed of that metal, what an immense amount would be recovered! Where do these particles go! Here, there, everywhere; in your house, on the streets, in the banks, business houses, stores, and wherever man goes.

As an instance of this, the following is cited. There is at present a veritable gold mine being worked in an old watch-case factory in Brooklyn. It occurred to the new purchasers of this property that, during the long years of manufacturing of gold watch-cases that took place there, a large quantity of gold particles must have been absorbed by the flooring, walls, furnace, chimney, etc. So they went carefully to work and tore the old building down bit by bit, and burned and crushed the material, afterward assaying the ashes. So far, something like \$50,000 has been recovered.—*Harper's Round Table.*

Proper Weight of Children.

The average child in its fourth year should be 3 feet high and weigh more than 28 pounds; in the sixth year, 3½ feet high and weigh 42; in the eighth year, 4 feet in height and 56 pounds in weight; at 12 years, 5 feet in height and 70 pounds in weight is a fair average. Growth is very irregular in children and young people generally. Perhaps two inches may be gained in two months, and for the next ten months not over an inch, even up to the age of 10 or 12 years. While growth is thus rapid fatigue is readily produced. During the pause weight is gained, and work can go on again.—*New York Ledger.*

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Clever Congratulations in Rhyme.

When Dr. Murray was approaching the letter H in his famous dictionary, he received the following clever rhyming congratulation and comment from Professor Skeat:

I'm glad that you're done—so I here you say,
With words that begin with D,
And have left H. B. to be Glad and Gay
With a Glory that waits on G;
And you laugh, "Ha! Ha!" defying fate,
As you tackle the terrible aspirate,
The H that appalls the Cockney crew,
Lancashire, Essex, and Shropshire too;
For they cannot abide the Hunter's Horn,
And hold e'en Heavenly Hosts in scorn;
And I fear there are some that can scarcely say
Why you didn't give Hat when you worked
at A,

Whose utterance leaves some doubt between
The human Hair and an Air serene,
The Harrow that creeps and the Arrow that
flies.

The Heels where chilblains are wont to rise
And the nice fat Eels that are baked in pies!
We all rejoice upon this New Year's Day
To hear you are fairly upon your way
To Honor and Happiness, Hope and Health;
I would you were nearer to Worldly Wealth.

—Golden Rule.

An Answer of T. F. B. Questioned.

EDITOR OCCIDENT:

In his reply to Question 46 in a recent number of THE OCCIDENT, Mr. Burnham says: "The tendency of thought in Presbyterian, as well as other denominations, is toward a Cristocentric theology." This is certainly a surprise to me, for I have all along believed, and I believe still, that Presbyterianism, and Presbyterian thought, and Presbyterian doctrine, and Presbyterian teaching, and Presbyterian theology are Cristocentric, just as fully as our solar system is heliocentric. Ample confirmation of this view I think will be found by studying the Westminster Confession of Faith, and by listening to the sermons of our best preachers, including those of Mr. Burnham himself. Will he, then, not modify his statement, above quoted, so as to render it more in accordance with "the standards of our Church?"

JAMES WOODWORTH.

MR. DEPEW'S SIGNATURE.

It will be remembered that some time ago the stockholders of the New York Central Railway decided to refund \$100,000,000 of outstanding bonds at three and a half per cent. The bonds are each for a hundred dollars, with coupons for a hundred years. They came to Mr. Depew for signature. When the enormous pile was stacked up on his desk he began to figure on how long it would take him to get through with

the bundle. He decided that he would have time enough to sign five hundred bonds a day, and allotted that task to himself. Here is his problem: One hundred million dollars in bonds of \$1000 each gives \$100,000 bonds to be signed. By signing five hundred a day it will take two hundred days to get through the task. Taking twenty-five working days in the month, it will be seen that it will take Mr. Depew just eight months to get through the list. Mr. Depew has signed his name to thousands upon thousands of official documents, but this is perhaps the largest single job he ever undertook. He said laughingly, as he surveyed the huge pile, 'I guess I'll know how to write my name blindfolded when I get through with this job.' While affixing his signature to the paper, Mr. Depew talks business with any one who calls. He has come to write automatically, and his attention is not diverted for an instant from the conversation he is carrying on by his writing. A clerk stands by his desk as he signs the bonds, and materially assists in the work. He carefully lays the band down in front of Mr. Depew, with the proper place for the signature at hand, and then, when the paper is signed, picks it up and substitutes another. While this other is being signed he is blotting the signature just written and preparing the next bond. Mr. Depew can sign five hundred bonds in two hours. He says that he may increase his list to a thousand, or even fifteen hundred, a day,

but at the present he means to jog along at the rate named.—*Railway Review.*

Sixty Years, Sixty Words, Thirty Pounds.

The following poem brought the composer, Mr. Alfred B. Cooper, Bolton, England, thirty pounds, it having been awarded the prize in the London *Tit-Bits* competition for the most appropriate loyal message of congratulation to the Queen, in sixty words, on the celebration of her sixty years' reign:—

Since they crowned thee Queen—a maiden—
Sixty years have come and gone;
Some like clouds with teardrops laden,
Some heaven's sunshine gleamed upon:
May life's remnant—Queen and Mother—
Be serene as daylight's wane,
Till that Day which knows no other
Set thee at Love's side again.
Victoria, Queen, all joy to thee,
On this great day of Jubilee!—Ex.

The way to remedy all the evil, both of sin and punishment, lying upon God's people, is to repent of their sins, and to seek reconciliation with God; if His people would repent, then would not the Lord be angry with their prayers; then affliction would either be removed, or made light to them. Salvation may be certainly expected in God's order; and if we labor to be sure of our turning to God, and living in the sense of communion with Him, we need not make question of salvation; for that shall follow infallibly on the former two.—Dr. David Dickson,

If God be for us, who can be against us? Rom. 8:31.

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Articles for publication should be plainly written, name, especially so, on one side of the sheet, and should reach the office at least ten days prior to date of issue. News items should be received not later than Monday morning.

A little while ago a gentleman wrote us that a certain Presbyterian paper in the East did not lose 3 per cent of its subscriptions. He also wrote that another Presbyterian paper, farther West, did not collect 50 per cent of its subscriptions. We are not now concerned to attempt an explanation of the one or the other, but to call attention to the fact that the payment of subscriptions to a religious paper is chiefly a matter of individual conscience. A part of THE OCCIDENT'S mission is to educate the consciences of our western portion of the Presbyterian family until they shall become as sensitive as those of our Eastern colaborer. Our readers can aid us in this by promptly forwarding their subscriptions. \$2 a year.

The Golden Rule upon November 1st will resign its name for a more distinctive and broader one, *The Christian Endeavor World*.

The divine blessing continues with the Eastern Presbyterian church, Washington, D. C., Rev. Thomas C. Easton, pastor, if we may judge from the steady increase to the communion.

In our next issue will be found an excellent contribution from Rev. Dr. Brush of Alameda on *A Course In History For Busy People*. That number will also contain photo-electros of the church in which Synod is to meet this year, and of the pastor of the church, Rev. S. S. Palmer.

Rev. W. S. Young, Stated Clerk of Synod of California wishes us to state that "Ministers who go or return to Synod via P. C. S. S. Co's. carriage receive the usual ministerial recognition on steamships, and all others can get a fare of two-thirds for the round trip by paying full fare going and taking receipt therefor, and having it endorsed the same as in the case of R. R's."

Dr. M. J. Savage of the Unitarian Society had honesty on his side when, in the National Unitarian Conference

recently, he said, "While rejoicing in the spread of Unitarian ideas, we must protest for intellectual honesty. There are too many who remain in churches whose doctrines they repudiate, too many preachers who declare in their sermons what is contradicted in the creeds of their churches."

His many friends will be interested in learning that Rev. J. H. Hobson, for some time Synodical Sunday school missionary in this state under our board, has resigned and has returned to his former evangelistic Sunday school work. He has started east and will visit the larger cities, engaging in two weeks' parish visitation of such churches as may desire his services. Mr. Hobson has been successful in this kind of labor heretofore. We wish for him great success in the future.

One week ago to-day the Synod of Washington opened its session in the First church, Seattle. To-day the Synod of Oregon convenes at Grant's Pass. One week hence the Synod of California will gather in the Brooklyn church, East Oakland. Rev. Wm. C. Roberts, D. D., Secretary of the Board of Home Missions, has come out to attend these coast Synods. It will be a cause for devout thankfulness if some permanent steps can be taken at this time, in our California Synod, toward home sustentation.

We are officially advised that *The Golden Rule* will take the name *The Christian Endeavor World*, upon November first. "For many reasons," say the managers, "we dislike to give up our old name, *The Golden Rule*. The change is made, however, very largely to show hereafter, in the name of the reorganized representative of Christian Endeavor, that the Christian Endeavor movement has become world wide." We can sympathize with our exchange in its regret at the loss of the old name, but the new is better.

For two or three years we have received long articles from some of our brethren favoring division of the Synod of California. Each time these have come to us on the very eve of Synod, meeting and when we were crowded with copy. We desire to give the fullest hearing possible to all our constituency and hence in this issue, Rev. Mr. Lockard is heard in extenso. His argument comes too late for this year as most of the Presbyteries have already taken action,—but his point will do for years to come. Stated Clerk Young informs us that up to the time of writing only one of five Presbyteries have voted in favor of division. Los Angeles is for *abiding as we are*. This is a delightful bit of surprise to us.

We very gladly give space to a communication from Mr. John Willis Bear on "*undenominational C.E. Soc'ty*." We are in hearty accord with what he says, and have had occasion to emphasize the

same thing. There cannot be an undenominational Christian Endeavor Society under the present constitution of that organization. In THE OCCIDENT of June 24th we criticised an editorial of Dr. Lyman Abbott in *The Outlook*, which itself was a criticism of an editorial in THE OCCIDENT, in which we said: "The last clause in the sentence just quoted from *The Outlook* deserves a word,—'The Christian Endeavor Society would cease to be an unsectarian body.' Will Dr. Abbott be kind enough to inform us when the C. E. Society *began* to be an *unsectarian* body? Every C. E. Society is organized as an integral part of some sect, if you please; it is Congregational, Methodist, Baptist, from birth, and it is impossible to unsect it without destroying its existence. Even a Convention of Endeavorers is not an unsectarian body."

The colonization scheme of the Salvation Army, under the leadership of Gen. Booth-Tucker will be watched with the deepest interest and sympathy. They have secured the use of 508 acres of valley land in Monterey county, this State, near the town of Soledad. This is to be divided into farms of ten acres and upon these colonist families of the cities' overflow, the unemployed, will plant and raise the sugar-beet, or other crops. Already some have gone to this land of hope. Teams, tools, lumber for houses are all to be furnished for the initial effort. Sawmills, blacksmith shops—indeed the entire outfit of supplies—is to be provided, as of necessity, for those who thus take a fresh start in life without anything. It is not however to be a pauper nor, except in the beginning, a charitable work. The colonists are to be given a chance not only to build up homes for themselves, but to repay the capital and to purchase their lands. Markets for their produce will be assured.

Says Major Winchell:

"We have drawn up an official contract which contains no more restrictions than is considered necessary to guarantee good faith from both parties. It provides that not less than \$1.50 a week shall be paid by the colonists on each acre of land they take up, but this payment is not rent, for each colonist is credited with the amount on the purchase of his little farm. No one will pay a cent more for the land or the improvements than it actually costs, and it is presumed that at the end of ten years the colonists will be sole owners of their farms. If we can accomplish this we shall consider we are doing a great work. During the time these payments are being made the colonist agrees to abide by the rules and regulations that may be necessary for the preservation of discipline, and also agrees to submit to the decision of the officers of the colony in any case where they may be called upon to arbitrate. With honest, practical, hard-working men this scheme cannot possibly fail."

Mr. Claus Spreckels has become suf-

ficiently interested in this scheme to supply a goodly portion of the \$25,000 asked for to secure its success. All must wish for it the blessing of God.

For Those Who Doubt.

One of the morning papers gave the following as part of an evening sermon by Dr. John Hemphill at Calvary church. It is safe to say Pacific Coast Presbyterians are at one with Dr. Hemphill as to the person of our Lord:

"My first proposition is that Christ actually lived in this world of ours and my proof for this night at least is not Matthew, Mark, Luke or John, but Josephus, Pliny the Younger and Tacitus. My second proposition is that Christ was a man of peerless character and again I seek the testimony of those not accounted his best friends, Rousseau, Goethe, Richter, Carlyle and Renan. Thus a good character of Christ is established. Now what has he to say of himself? What are his claims? You acknowledge that Christ was a good man, an honest man; but Christ claimed to be more than that; he claims to be the Son of God. Now, if Christ was not divine, he was not an honest man; he was a crazy enthusiast and a blasphemous liar. There is no getting the divine Christ out of the eyes of the world. Unbelievers advance theory after theory, each trampling down the other, but through it all the divine Christ stands supremely divine. Christ is the way to God. He is one in nature with God: he was one in nature with us. He understood God wholly; he understood us wholly. What will you do with this divine human Christ of ours? Will you reject him again? No. Let us all go to the footstool of divine mercy and sigh out the publican's prayer, 'God be merciful to me, the sinner.'"

Consumption in California.

The leading editorial in the October *Pacific Medical Journal* is startling in its statements regarding tuberculosis in this State, and drastic in its proposed remedy. The writer enters at once upon his theme, thus: "Doubtless the most important question before the people of California to-day from a health point of view is how to control the spread of tuberculosis." Among some of the "almost self-evident propositions" which point out duty are these: "1. The profession is practically unanimous that tuberculosis is contagious. 2. Tuberculosis is not inherited; the tuberculous tendency may be." Then follow these statements: "Consumption not only has a terrific grip upon the people of this State, but is spreading to a much more alarming extent than is yellow fever in the South." Then comes the remedy:

"Consumptives should be prohibited from coming to the State. Consumptives who are here should be restricted in their movements and regulated in their habits." The difficulty, of course, is recognized in securing the proper acts of Legislature and the needed en-

forcement of such restrictive laws, but "these difficulties, however, are not insurmountable, nor should they persuade men who have at heart the interests of the State to hesitate, and the results would in time be of incalculable benefit." Then our editor, who must be a surgeon, uses his knife with painful coolness: "The most effective solution would be colonization. But one disease on earth has ever been thus handled. That one is leprosy. . . . It seems inhuman thus to condemn the innocent; but it is the price of our ignorance. Until we know a more effective means of prevention or a positive cure, there is no better way to protect the masses. It is the few suffering for the good of the many; it is the consumptive sacrificing his liberty that others may have life." While the medical profession is deservedly held in the highest esteem, and no warning or suggestion emanating from them is to be lightly thrown aside, yet we surmise the day is not near when any State Legislature or other public authority will have the temerity to banish from society, to a colony of their own kind, all consumptives. It might be for the public good physically, but some of us would take this risk and substitute in its place the colonization of the morally leprous for the moral safety of society. Our editor wisely adds advice which all should heed: "Without colonization, other restrictions can be employed with some effect. Expectoration upon the floor of any public conveyance should be absolutely prohibited and prevented," or on the street, and disinfectants should be regularly used in all places, as sleeping-berths, occupied by consumptives.

What About Our Christian Endeavor?

From the discussion which continues in several of our Eastern exchanges, it would seem that the Christian Endeavor Society is not so much an elephant, which no one knows what to do with, as a young lad who may sometime be lost, stolen or may stray. He is a good fellow—obedient and promising as boys go—but who can forecast the future? What he may yet do or become, or what others may do with him, who can tell? The alarm has already been sounded that "the Campbells are coming," and as these Campbells—Campbellists they are called in modern times—are cannibals, our laddie is in danger of being eaten up. That we make no mistake in calling them cannibals, we offer in evidence, first, *The Interior*, who says that the Campbellists are less civilized than other Christians, and secondly, themselves: They openly declare it to be their intention to devour all mankind at the earliest moment.

Our Endeavor youth may be young in years, but he is stalwart and of splendid proportions; he will not be overcome unless he is so poorly fed and cared for as to be weak when the contest begins. Hence our injunction is: Keep him well fed on solid, substan-

tial, nutritious food. Give him an abundance of the good old faith and glorious history of the fathers; teach him to absorb, until it becomes a part of himself, the Shorter Catechism, to train in the school of Christ, to put himself in subjection to the absolute authority of the inspired Word of God,—and then, as a loyal son worthy the fullest confidence of his churchly mother, he may be trusted to take care of himself and of his honored name amid all conditions.

The Foreign Board and Rev. Gilbert Reid's Work.

Referring to an editorial in the *Church at Home and Abroad* for October, endorsing the project of Rev. Gilbert Reid to raise \$100,000, or such part of it as has not been subscribed in China and Japan, for the establishment of a college for the education of the higher classes of Chinese, it was

Resolved: That the Board regards this recommendation, published in the recognized organ of Foreign Missions of the Presbyterian Church, as wholly at variance with the established policy of the Board in respect to the multiplied outside objects, whose constant appeal to churches and individuals has been among the principal causes which have led to the Board's indebtedness and the consequent crippling of the missionary work of all kinds on the foreign field.

For the last five years the Board has felt it necessary to discourage the special appeals, even of its own institutions, those most highly proved and whose work has commended itself by years of precious fruits, simply because such appeals lead to confusion, disproportion and injustice.

Second—This commendation of the present scheme of Rev. Gilbert Reid is inconsistent with all that the Board, through its executive officers, whether in public addresses or in communications through the columns of the missionary and other religious papers of the denomination has said. Indeed it is in direct conflict with another editorial note found on page 262 of the same issue. The effort of the Board has been to so organize, systematize and subsidize the gifts of the churches as to accomplish first of all their own work without crippling or discouragement.

Third—Whatever the Board might think of the present scheme for the establishment of a high-caste institution in Peking, its avowed departure from the policy of the great missionary organizations, its large preponderance of secular agencies as distinguished from the direct and earnest proclamation of the Gospel,—the Board considers the present time particularly infelicitous for the presentation of such a scheme to our Presbyterian churches. It has been obliged, in its appropriations for the present fiscal year to make a cut of over 35 per cent on the estimated needs of some of the most important branches of its work. As a result, schools have been closed, the work of one large hos-

pital has been discontinued, except so far as it can be supported by the gifts of missionaries on the ground. Scores of native preachers and teachers have been dismissed, or their work has been crippled, while in addition to this there still rests upon the Board a debt of nearly \$100,000, which if not extinguished will necessitate an equal amount of retrenchment next year. Members and executive officers of the Board have felt this pressure to such a degree that an effort has been decided upon to clear off this debt, members, officers and clerks of the Board subscribing first of all for this purpose. An appeal has been made also to the missionaries on the field, in response to which, with great self-sacrifice, most generous contributions have already been made by at least 150. The cordial and generous spirit with which these contributions have been made lays an obligation upon the Board to urge upon the churches in the most earnest and persevering manner the raising of this debt during this fiscal year. Shall the educational work of the Board already existing, well established and thoroughly proven, be left in neglect, while its influence is cast in favor of an outside institution? To the establishment of such a school by the gifts of those who have no interest in Foreign Missions there could be no objection.

Fourth—It was resolved that copies of this action be sent to the religious papers of the denomination and to members of the Committee on the Church at Home and Abroad.

JOHN D. WELLS, President.

ARTHUR J. BROWN, Secretary.

Church News.

OREGON.

LA GRANDE.—The First Presbyterian Church of this place has undergone a marvelous change during the summer months. Over \$1,400 has been expended upon it, two large wings have been added, one 15x30 and the other 15x18, giving now a comfortable seating capacity of over 400; new carpet, new pews, new stoves, manse and church newly papered and painted outside and in, have so beautified the whole property that even its old friends would not know it; but the best part of it is that every dollar has been provided to meet the large expense. Our beloved pastor brought with him from the East a splendid organ, his present to the church, aided by gifts of some personal friends of his. The Lord has greatly prospered His work here. Every department of the church is moving forward to greater achievements in His name.

SALEM.—The ladies of the First Presbyterian Church gave a reception to the new pastor and his family on the evening of the 29th ult., which was largely attended. Short addresses of welcome were given by Mr. A. O. Condit in behalf of the church and congregation; by Elder John Moir for the Sabbath school; and Rev. H. O. Denton, pastor

of the Christian Church, spoke for the Salem Ministerial Alliance. Of the new pastor and his part in the program, we quote from the *Daily Statesman's* report of the reception:

"After a solo by Miss Bozorth, Rev. Ketchum responded feelingly and eloquently to the welcome extended him, winning golden opinions from all who heard him for his eloquence and the thorough Christian spirit which breathed through every sentence of his address. Rev. Dr. H. A. Ketchum is a most pleasant and agreeable gentleman, and has made an excellent impression on all with whom he has come in contact since his arrival here, for his gentlemanly Christian bearing and sincere manner and he will doubtless meet with great success in his new field of work.

MEDFORD.—Rev. M. A. Williams, the father of the Presbyterian Church in Southern Oregon, lives in his own beautiful country home, with his excellent wife, two miles from Medford. On Sept. 26th he reached the eighty-sixth mile stone of his eventful life and his general health is good for one of his age. Some twenty of his old friends provided a sumptuous lunch and gathered at Father Williams' house on the 25th of September and spent a good part of the day with him to the great enjoyment of all who were present. Rev. Robert Ennis was encouraged in his work in Jacksonville by the reception of four new members, at a late communion service, all on confession of faith, and all are heads of families.

PORTLAND.—The pastor of Fourth Presbyterian Church, Rev. Thos. Boyd, D. D., is absent in Chicago, called there to attend to some business concerning his aged father. He will be gone two or three weeks. The pulpit was supplied on the 19th September by the agent of the American Bible Society, and Rev. W. O. Forbes. Rev. W. S. Holt is to preach next Sabbath. Our Y. P. S. C. E. have voted to contribute 25 cents a member in order to help raise the debt from the Mission Boards. The writer does not think Mission Boards should have a debt any more than private individuals. Even if the work has to be cut down, the Lord's hand is not shortened that he cannot raise up men to preach and teach the gospel. During the month of August the Y. P. S. C. E.'s of Calvary Presbyterian, First Congregational and Fourth Church held union meetings alternately in the three churches. They much enjoyed visiting their several societies.

AURORA.—This church was organized in 1887. The writer has served seven years of the time intervening, and cheerfully bears testimony to the fidelity of the little faithful band who, against great odds and seemingly insurmountable obstacles, have kept up services and Sabbath school without intermission from the beginning of the organization to the present time. The town was settled by a colony from Pennsylvania. The founder died but left no successor. The habits engendered by years of com-

munity life left them unapproachable by any organized church. But during the past year large numbers of the young people have heard the gospel and the Sabbath school has had the largest attendance in its history. Elder John P. Cole is the superintendent.

CALIFORNIA.

SACRAMENTO.—The Sunday services at Fourteenth-street Presbyterian Church, morning and evening, are well attended by our regular congregation, by strangers, and by a number of the young members of the Sabbath school, who also come to the midweek prayer meeting. At our last communion service a number of adults were received as members. The elders and ladies of the church are hard at work making preparations to receive and entertain the various pastors and delegates to Presbytery, which convenes October 19th, of which a report will be furnished you for publication. Our C. E. service of the 26th of last month was the first of a series of social or union meetings, held jointly by the societies of the Sixth-street church and the Fourteenth-street, brought about to become better acquainted, and to further the cause of Christ by the united efforts of the two societies. It was voted a success; as "there is strength in union," so is there more strength in two societies working side by side than each by itself. On Rally day our Sabbath-school hour was taken up by an illustrated review of the past quarter's study by the superintendent, Mrs. Sherman, showing the route traveled by Paul and Silas, using a large colored map.

OCCIDENTAL COLLEGE. The College desires to make this public acknowledgment of the valuable services of the Rev. John A. Gordon, D. D. Dr. Gordon was for several years at the head of the English Department of Monmouth College, Illinois, and is now practically donating his services to Occidental College, and doing very high-grade work. Friends can help us in more ways than by giving money. Geological specimens, etc., etc., would be gladly received. Such books as the Century Dictionary and other reference books are needed. We want a good air pump or \$25.00 with which to buy one. Keep Occidental in mind.

E. OAKLAND.—At Centennial Presbyterian Church, Sunday was a day of much encouragement, as there were 16 united with the church, five on profession and 11 by letter. This was very encouraging, as our pastor has been among us only one short month. We therefore have reason to feel, as a congregation, that we are very fortunate in securing the services of Mr. Akers as our supply for one year. He is a man of deep spirituality, and already the work of the Holy Spirit is manifest in the hearts of the people. The Sunday school has taken on new life, and has added a large number of new books to the library. A Junior C.

E. Society was organized last Sunday, with Mrs. A. R. Dow superintendent. Next Friday evening a reception will be tendered to Mr. and Mrs. Akers at the church. We are surely justified in saying Mr. Akers is the man sent from God to go out and in among us to break to us the Bread of life.

SAN RAFAEL.—The salary of Dr. Alice Fish—who is so soon to go to the Korean mission field—is to be raised by the Benicia Presbyterial Society. One-half of this has already been subscribed through the Women's Missionary Society and Y. P. S. C. E. of her own church at San Rafael. Dr. Fish, while staying here, has been conducting a series of Bible readings which have been of great value to those who have been able to attend.

TEMPLETON.—Sunday, September 26, was the regular communion season of the First Presbyterian Church. Two members were received by letter, a father and daughter. Rev. I. Baird delivered a fine sermon on the *value* of the blood of Christ. In the evening he and Rev. Mr. Gustafson of the Swedish Lutheran Church held a rousing meeting in the latter's church on Sabbath observance. The church services here are well attended. Sabbath school is made interesting and inviting by a band of faithful teachers under the superintendent, Mr. A. Culver. Prayer meeting is one of the most profitable services of the week, and the Y. P. S. C. E. and Junior societies meet regularly. The Ladies' Aid Society is about to clean the church, and talks of replacing the old carpet with a brand-new one. The church at Templeton has prospered spiritually, at least during the past five or six years.

LOS ANGELES.—Loyal to their vow and to their Master, Jesus Christ, the people of Immanuel church have upheld its activities with unabated zeal and interest since the departure of their pastor, feeling all the greater need of "striving *together* for the faith of the gospel." The Woman's Mis'ary Society held recently and all day meeting, very largely attended and full of inspiration. The meetings of the C. E. Society have been characterized by a deepening spirituality and an earnestness truly contagious. "Rally Day" attested the faithfulness of Sunday school superintendent and teachers in shepherding the children of the flock. A greeting by telegraph from Dr. Chichester, who preached that day Oct. 3rd, for the first time to his new charge, came as a glad surprise to the assembled school; He referred them to Phil. 1:27. Church services have been held regularly on Sunday and during the week, and the new pastor, when he comes, will find his work ready and waiting for him where it was laid down two months ago.

At a congregational meeting held Wednesday evening, Oct. 6th. a unanimous call was extended to Rev. Hugh K. Walker, D. D. of the Central Presbyterian church, Baltimore, to succeed Rev. Dr. Chichester. It is believed that

he will accept, and within a few weeks enter upon his duties here.

SAN JOSE.—Vacation season in this congregation of the First Presbyterian church was generally observed. The Pastor however was out of his pulpit but one Sabbath. While many went away to the different resorts, others who came here to rest filled their places in the church, thus the services were well sustained. Among the visitors here, Bishop Fallows of Chicago spent part of a Sabbath in our church. Also Rev. Dr. D. C. Marquis of (Chicago) McCormick Theological Seminary. A friend of Dr. Dinsmore, preached for us morning and evening on the Sabbath of September 17th, and on the following Wednesday evening gave a lecture (free) on his travels through Egypt and Palestine. The lecture was largely attended and greatly appreciated. A very pleasant, and some what unusual entertainment took place in the lecture room last week. Dr. Dinsmore invited the Pastor of the First Methodist church Rev. Dr. Cantine, and his congregation to join with him in a farewell service, for their pastor. It gave Dr. Cantine an opportunity to hear how kindly the Presbyterians regarded him. He has remained here five years, so must seek another appointment according to the rules of his church.

FORT BRAGG.—Last Sabbath we had a delightful service. It was our quarterly sacrament. Two persons united with the church on profession. Our pastor gave us two excellent discourses. Brother Smith is not of those who belittle doctrine and proclaim that it is "not of much consequence what a man believes." What Christianity consists in is facts that are doctrines and doctrines that are facts. A fact without doctrine is simply a fact not understood. With Paul it is ever first the doctrine then the life. "Nowhere did Christ or any of his apostles ever teach that the good seed is unnecessary for the harvest, that the unsowed soil, however good, is competent of itself to produce the golden returns." No, the Presbyterian church has not yet quite adopted as her policy the having of all sorts of men in her pulpits preaching all sorts of doctrine.

PACIFIC BEACH.—Rev. William L. Johnson of Satcoy has become the stated supply of the Presbyterian church of this place. There are some strong elements in this young church which we trust will work harmoniously under the new pastor for the strengthening and extension of the cause of Christ in this intelligent community. There is an open door with no competing organization to contest the field.

STOCKTON.—The Ladies' Missionary Society of the Stockton Presbytery will hold its semi-annual meeting in the Presbyterian church at Modesto on Tuesday evening, Oct. 19. A full attendance from all societies is requested. Mrs. M. D. A. Steen, Sec.

OLIVET PRESBYTERIAN CHURCH, S. F.—This church is doing good work.

On the 1st of September a congregational meeting was held, and the treasurer reported that all bills were paid and the church closed the year free of debt. A new Board of trustees was elected for the ensuing year. On last Sabbath was held the regular quarterly communion. Seven adults, heads of families, were received by letter. In the evening Dr. Mackenzie occupied the pulpit. Chairs were brought in to seat the large congregation.

ALAMADA.—On the afternoon of the 14th., Mrs. T. P. Tisdale of 2300 Central Ave., gave a tea for the benefit of the Presbyterian Orphanage. The house was tastefully decorated with flowers and greens and an interesting program rendered. Refreshments were served by Miss Tisdale and a bevy of her young friends. About one hundred ladies were present. On the 19th. Dr. Brush exchanged with Rev. Mr. Lyons of Haywards for the morning service. Mr. Lyons gave a stirring sermon from the text, "And when thou art converted, strengthen thy brethren."

SOUTH BERKELEY.—The communion service at this church October 3d was a season full of promise and hope for the future. The service was led by Rev. H. H. Dobbins, who preached a most excellent sermon. During the month which has elapsed since the services of the former pastor closed, Rev. A. J. McMurtry the new supply, has been at work with a consecrated earnestness that is already bearing fruit in increased attendance at the services, and the church is beginning to feel that the time is drawing near when it will be a necessity to secure a site and put up a church building. In fact it is the price of property in an eligible location that stands in the way now. The church could build if it had a lot. May the Lord open the way soon. Mr. McMurtry is organizing a Sunday school orchestra and is meeting with good success. The Sunday school is increasing in interest. The Christian Endeavor Society has reorganized, with Mr. Fred W. Dorn as President and Miss Agnes Forgie as corresponding secretary and will enter upon a new campaign. The Junior Endeavor is under the superintendence of Mrs. McMurtry and is flourishing. The Ladies' Aid Society has a larger membership than ever before, and its members are working with a determination to add largely to the church building fund. What is best of all, the prayer meetings are increasing in attendance and interest.

BEN LOMOND.—Our quiet town has gone into winter quarters, as the camp-eas and pleasure-seekers have returned to their homes. We hope to see them among us again in 1898. Dr. Johnston, proprietor of Ben Lomond Hotel and trustee of our church, will commence to extend his accommodation by building additions to his hotel and additional cottages for the accommodation of his patrons. I am sure the members of our church have a warm place in their

Contributed Articles.

THE SYNOD.

Shall "the Synod be divided into the Synods of Northern and Southern California, the boundary line to be agreed upon in open Synod," or shall the "Synod become a delegated body?" These questions the last Synod sent down to the presbyteries with the request that they indicate their preference and report to the Synod soon to meet.

The subject of a delegated Synod has now been mooted for at least nine years; but has so far been voted down in Synod. I doubt whether its advocates have considered the question on its real merits. One of the ablest of them, when asked his reasons for desiring it, answered, "For the sake of economy and efficiency." That some saving can be made by having a delegated Synod I concede; but not as much as many brethren suppose, and not as much as by division.

But how about efficiency? What is the most important service the Synod renders to the churches? "Its chief practical value is to afford an annual *missionary* convention in every State each year." These are the words of Rev. H. D. Jenkins, D. D., in the pamphlet prepared as an authoritative exposition of Presbyterianism, and to be distributed at the World's Fair at Chicago. That he is correct in this statement I think nearly every one will concede. It is borne out by the Synod's programmes. Take the sessions right along, and you will see, by looking at the minutes, that four-fifths of the subjects relate to the missionary work of the church. Nearly all the popular meetings are in their interests. The secretaries of the different Boards come all the way from the East to represent the same.

Now, while a delegated Synod might get along with the routine business, probably just as well as a popular Synod, the delegated body is worthless as a missionary convention. The Synod would lose "its chief value." The "efficiency" argument falls "still born."

Why is a delegated Synod worthless as a missionary convention? Every delegated Synod is a failure as a missionary convention. The delegated Synods in the East, at least those of Illinois and New York, feel this so keenly that they try to supplement them with annual missionary congresses. But the popular

Synod would be more "efficient," a greater success as a missionary convention than the congress; and it would be worth while to retain it even though division within State lines was necessary. If the delegated Synods East are failures as missionary conventions, much more would the Synod of California be. In order to make the saving the advocates of "economy" demand, a saving that is worth making, a ratio of representation as low as 10 per cent must be adopted. That would make the Synod consist of about fifty-six delegates. It is evident that it would be useless for such a body to hold popular meetings on the missionary topics. They would not be "popular;" for we all know how few people, when Synod meets, attend. And with this small delegated body there would be fewer. It would not be worth while for the secretaries of the boards to come away out here to address such a Synod. When they come they want to speak to more than a mere committee from each of the presbyteries. It is worth while for them to come when they can reach the majority of the ministers and many of the elders of the State, as they can in a popular Synod. I venture to say that such an address as that of Dr. Marshall, last year, on Foreign Missions, or that of Dr. Brown, three years ago at Los Angeles, on Home Missions, is worth, to the churches of this Synod, all the popular Synod costs above the delegated body.

Before this delegated Synod the annual reports of the committees on the missionary work, and on all the boards, would be little short of a farce. The committees might as well be discharged. To print the reports and speeches would be out of the question. It would cost more than the present mileage fund. And who would read them if they were printed? Very few read the brief pamphlet now printed. One of the staunch advocates for a delegated Synod once said to the writer, "If you want to keep a secret, print it in the minutes of Synod; and if that is not sufficient, put it into minutes of the Synod of Illinois." Evidently the minutes of that delegated body are not much read; for the speaker is good authority. Its proceedings can be of little worth to the churches of Illinois. And I know that is what the ministers there think. If California had a delegated Synod it would still need the missionary congresses to keep up the interest in that work. And what would we have gained? Nothing—but lost a great deal.

I grant you that by making the Synod a delegated body you can make a small saving. But you do it at the expense of its missionary character—"its chief practical value." I warn the brethren to beware lest in their zeal for a representative Synod they give a blow to our missionary work compared with which the few dollars saved would be but a poor compensation. Our missionary work is too precious to be imperilled for the sake of experiment or a sentiment.

Other objections to a delegated Synod are: First. They are dull and uninteresting. We were told on the floor of Synod at San Jose by a recent member of the Synod of New York that they had to go around and beg men to go to Synod there. Of the Synod of Illinois one has written, "The majority of the delegates go home with an uneasy consciousness that they have not been paid for their trouble. They have nothing to carry back home; nothing to help their churches in their work; no enthusiasm with which to help themselves or their churches over hard places."

Second objection. A delegated Synod would make no impression, either on the place where it meets or the State at large. The advocate of "efficiency and economy" fought the division of the Los Angeles Presbytery on the ground that a large body carried weight and made an impression. But he would reduce the Synod of the whole State to a body one-third or one-fourth the size of that Presbytery.

Third objection. The delegates will be so unfamiliar with the methods and business of the Synod that instead of greater "efficiency" we shall have decided inefficiency. We might find it necessary to resort to the expedient adopted in Illinois of electing delegates to Synod for two years. "But in doing so they increase the danger, always present, of ecclesiastical bossism, which is freely admitted to be a present danger in such action."

Fourth objection. We, who live apart from cities, in the mountains, the plains and valleys—and that is the majority of us—isolated and battling against great discouragements, find the annual meetings of Synod a tonic to our nerves and refreshing to our spirits. We do not want to be cut off from this privilege, which we hold quite dear. I am sure that if the churches could feel this as we feel it, they would not begrudge the amount they have been paying to make it possible. But we do

not ask that. Divide the Synod and we will take less than the delegated Synod would cost and entertain ourselves for the privilege. Another thing, we in the North travel almost to Synod to attend our meetings of Presbytery. We feel that we might as well go the rest of the way and take part in the proceedings of Synod. We think it a little cruel in our brethren to shut the doors in our face just when we are almost at the threshold and give us no part or lot in the matter.

But though I thus write, I am for economy—none more ardently so; but I believe there is a better way than by a delegated Synod. By division, the popular and missionary character of the Synods can be retained and a greater saving effected.

COSTS.

Let us consider the costs of a delegated Synod and two Synods. The chief expense of the Synod is in dragging its members back and forth over the vast extent of territory that lies between the centers of population in the North and in the South. In the last four years this item alone has cost the church \$4531 (in all these estimates I omit fractions of a dollar). That is over \$1100 each year, and amounting to about one-half of the whole synodical tax. The items are as follows:

YEAR.	Place.	Am't Drawn for Mileage.	
		Six Northern Presbyteries.	Los Angeles Presbytery.
1893	Oakland.....	\$470	\$1004
1894	Los Angeles ..	1756	47
1895	San Jose.....	464	796
1896	San Francisco.	321	975
Totals.....		\$3011	\$2822

Whole mileage for four years, \$5833. (1893, seventy-five cents was deducted from each claim, and 1894, at Los Angeles, \$1.90, because of lack of funds.)

THE MEANING OF THESE FIGURES.

1. It costs the Synod \$1100 a year—one-half the synodical tax to pay traveling expenses between the North and South.

2. The Presbytery of Los Angeles has drawn in mileage in the last four years \$2822, or within \$199 as much as the six Presbyteries in the North, even including one meeting in the South.

As there were six years between the meetings in the South, that Presbytery has drawn considerably more in that time than the other six Presbyteries. I have no minutes at hand back of 1893, or I would give the exact figures.

3. The Presbytery of Los Angeles has paid into the treasury of the Synod in last four years \$2762, or \$60 less than it has drawn for mileage—leaving

the six Northern Presbyteries to pay their own traveling expenses, all the other expenses of Synod, and \$60 of the traveling expenses of the Southern brethren. And if we take the general average, Los Angeles' debt will be far greater.

4. A delegated Synod will make no change in this ratio. While it may reduce the general expense somewhat, the great item will still be traveling expenses from the South to the North, or vice versa. Suppose we adopt the ratio proposal at Los Angeles, 20 per cent of present membership, the Synod would then consist of about 104 delegates. (I presume there would be a number of others not delegates, members of committees, etc., whose expenses would be paid, that would increase this number somewhat). Of the 104 delegates about 37 would come from south of Tehachapi. Synod paid 36 members from that section \$796 90, mileage, at its meeting at San Jose in 1895. No saving there, you see. Suppose we make the ratio of representation 10 per cent. (That will give us each a chance of attending Synod once in ten years). The two Southern Presbyteries would have 20 delegates besides the "non-commissioned officers." Members from South have been presenting claims averaging about \$22 50. At that rate, the mileage of 20 members would amount to \$450. A couple of extra committeemen would bring it up to \$500, and if the Stated Clerk lives South, that will still add to it. I have no doubt that in a delegated Synod the mileage expense from the South, if not from the beginning, yet would soon reach \$600.

If the Synod should meet in the South, the expense of the 36 delegates from the North would be over \$800, and with the hangers-on might reach \$1000. Let it be remembered that a delegated Synod will not cost less per delegate than the present popular Synod. It is almost sure to cost more. All expenses would probably be included. And I would not be surprised if an entertainment fund was even demanded. I am, therefore, unreservedly for a division. I was just as much in favor of it when I was a member of the Presbytery of Los Angeles, and worked for the division of that Presbytery with that end in view. I am in favor of division for the "sake of economy and efficiency."

1. It will cost less to maintain two popular Synods than one delegated Synod. A delegated Synod will re-

quire a tax of 5 or 6 cents per member. Two Synods can be held on a tax of 4 cents per member and nearly all traveling expenses paid. But I think only expense above about \$3 should be paid.

2. I am in favor of division because of the great distance between sections. California is a long State. The member from the Presbytery of Los Angeles travels about 1000 miles in attending Synod. From the most Northern Church in his own Presbytery to the most Southern in Stockton is about 200 miles.

3. Because by division the missionary and popular character can be preserved.

4. By division no one would be debarred from attending that wanted to attend.

5. Because there is ample material for two Synods. If the Southern Synod should contain the two Southern Presbyteries it would have a membership of 185. There are nine Synods smaller than that, and 13 that contain a less number of ministers. The Northern Synod would contain 336 members.

6. Because each section has already its separate schools and other interests. The only argument against division is a mere sentiment. Shall we sacrifice everything else for a sentiment? I would suggest the following changes:

1. Divide the Synods, but let each retain its popular character.
2. Pay all traveling expenses above \$3.
3. Let members entertain themselves.
4. Meet Tuesday at 11 a. m., and thus get through by Thursday noon.

ARGUMENTS FOR.

As we entertain ourselves, we owe the people nothing in the way of preaching. It would reduce the cost of entertainment. The Presbyteries that meet directly before could stay over Sunday where they meet. This, I think, would be very agreeable and profitable to the churches.

E. T. LOCKARD.

Honoring the Flag.

The seed of patriotism had certainly been planted in the heart of a little seven-year-old Washington lad who strolled along the broad avenues of the capital on the morning of "Inauguration Day." He was not very well dressed, but he had good manners. A lady, noticing that the boy carried his hat in his hand, said to him, "Your head is damp with perspiration, and you'll catch cold in this breeze with your hat off." The little fellow hesitated a minute and then said, "Well, I have been sneezing; and I guess I'll have to put my hat on. But, you see, mother taught me I must always take off my hat to the flag; and I haven't had a chance to put it on since I started from home."—*Exchange*.

Literature of the Day.

All books and magazines received will be acknowledged promptly. Any extended notice will be at the option of the Literary Editor.

BOOK REVIEW.

MEMORIAL VOLUME OF THE WESTMINSTER ASSEMBLY. Presbyterian Committee of Publication, Richmond, Va. pp. xxxviii, 297. \$1.50.

This attractive volume contains the eleven addresses delivered before the General Assembly of the Presbyterian Church in the United States, at Charlotte, N. C., in May, 1897. In addition to these, it gives us a valuable introduction by the Rev. Professor Beattie of Louisville. Each address is prefaced with an excellent portrait of its author. This is a fine book and very timely in the celebration of the fifth jubilee of the Westminster Assembly. Our Southern brethren anticipated our own General Assembly by one year. The committee appointed by our Assembly at Winona will do well if they succeed in bringing out a set of addresses as able and as attractive as these. There is not an indifferent discourse among them all, and some of them reach a very high degree of excellence. The Nestor of eloquence in the South is the venerable Dr. Hoge of Richmond, who gave the address on the Confession and Foreign Missions. It is judicial, fair and not so overwrought with enthusiasm as to be untrue to history. He affirms that the church of the Confession has been called upon to stand for civil and religious liberty so much that possibly the duty of evangelization has not always been duly attended to. The theologian of the South, the aged Dr. Dabney, gives a masterly address upon the Doctrinal Content of the Confession. It is enough to say that anyone who is familiar with the writings of this giant—now totally blind—will find this address fully up to his own standard.

Perhaps the most interesting of the eleven is the address by Professor Witherspoon of Louisville on the Place, Meeting, Proceedings and Personnel of the Assembly. This is charmingly written and the descriptions are photographic in their vividness and faithfulness to fact. In some respects the most striking speech was that by Prof. Henry A. White of Washington and Lee University on the Social and Political Conditions prevailing at the time of the Assembly. For literary finish and clear, terse, elegant English it is a model. The only other of these noteworthy productions we may name is that by Pastor Samuel M. Smith, D. D., of Columbia, S. C., on the Confession in its relation to current Popular Theology. This is an exceedingly able address. It is rather argumentative than judicial. It uncovers the source of the New Theology and traces it back to Schleiermacher. The limits of a single speech must have embarrassed Dr. Smith in his keen analyses, and while he may for this reason be pardoned for lack of precision in places, yet on the whole it is a powerful and aggressive defense of the faith of the fathers.

We congratulate our brethren of the South upon this output. It will doubtless do much to educate and fortify their people in the truth. It is full of the spirit of loyalty to the standards devotion to the Church and fearlessness in the midst of opposition. It is evident that they are Presbyterians down there; they do not allow the reader to forget that they are Southern Presbyterians. Still we are thankful for their staunch, strong, sterling Presbyterianism in doctrine, in worship and in polity and we are glad that if we must be two, we have such good neighbors at our side. A book like this is good on either side of Mason and Dixon's line. H. C. M.

Magazine Notes.

The *Homiletic Review* for October contains two articles that will prove intensely interesting to many others, beside ministers. We refer to the one by Dr. Minton on "Some Friendly Aspects of Unchristened Thought," and the one by Dr. Shaw on "The Problem of the Sunday-school."

"The Place of the Sermon," by Professor Blaikie. "What Not to Preach," by Dr. Burrell, and Professor McCurdy's treatment of the second chapter of Genesis in the light of recent discoveries are among the many things especially interesting to the ministry.

With the October issue, *The Atlantic Monthly* celebrates its fortieth anniversary. Thus it has reached the prime of life, and we predicate for it a continual existence of merited prosperity. When such writers as Motley, Longfellow, Emerson, Holmes, Whittier, Lowell, Trowbridge and Mrs. Stowe contributed to its initial number in 1857, it would seem impossible, however, to attain today the same degree of excellence. Of that its readers may judge by such names as James Lane Allen, Ferdinand Brunetiere, Thomas Bailey Aldrich, Henry M. Stanley, Edmund Clarence Stedman and George Kennan upon the title roll. The literary note is dominant and struck first in Mr. Allen's essay on the "Two Principles in American Fiction;" then by the famous editor of the *Revue des Deux Mondes* in "The French Mastery of Style," and again by Henry D. Sedgwick Jr. in a review of "Gabriel d'Annunzio and Decadent Literature." Variations in the same note may be traced in "The Training of Teachers; The Old Point of View," by Frederic Burk of Clark University, and in a study of the higher life of "Chicago Since the World's Fair," by Henry B. Fuller. Henry M. Stanley writes of the wonderful development in "Equatorial Africa" since his first journey there, 25 years ago, Dr. See of Lowell Observatory, the famous astronomer, lays before us "The Latest Discoveries Touching the History of the Universe." Under the title, "A Russian Experiment in Self-Government," George Kennan gives the history of a successful effort toward democracy in an Asiatic mining community. F. Hopkinson Smith contributes the first installment

of a new serial, "Caleb West," dealing with outdoor life among lighthouse builders, which promises thrilling interest. There are other good articles, a few choice poems and a short story by Sarah Orne Jewett, which is very simple, touching and beautifully written, "Martha's Lady."

We Have Received

From American Tract Society, New York; San Francisco Agency at 637 Market st. (Palace Hotel):

"Primal Revelation": Studies in Genesis 1-viii. By J. Cynddylan Jones, D. D. Cloth, \$1.75.

"Twenty-six Years of Missionary Work in China." By Grace Stott, of the China Inland Mission, with a preface by the Rev. J. Hudson Taylor. Cloth, illus. \$1.75.

"The Cardiff Estate." A Story, by Julia MacNair Wright. Cloth, illus., \$1.50.

"For Others," or the Golden Rule. By Charlotte Mason. Illus., 40 cents.

From R. F. Fenno & Company, 9 and 11 East 16th st., N. Y.:

"Beyond the Pale." A Novel by B. M. Croker. Cloth, illus.

From Ginn & Company, Publishers, Boston and London. The Althenæum Press:

The Second Book of *Cæsar's Gallic War*. Edited for the use of schools by William C. Collar, Headmaster of the Roxbury Latin School. Cloth Mailing Price, 40 cents.

From Publishing Department United Society of Christian Endeavor, Boston and Chicago: Annual Report Sixteenth International C. E. Convention, San Francisco, Cal., July 7-12, 1897; \$1 in cloth, 50c in paper.

Elijah Toñe, Citizen. By Amos R. Wells. Cloth, \$1; paper, 25c.

Lessons on the Life of Jesus for Juniors. Geo. B. Stewart. First and second course, 10c each, postpaid; \$1 a dozen.

A World Encircling Religious Movement. By Rev. Francis E. Clark, D. D., John Willis Baer, William Shaw 3c each: \$2 a hundred.

Preach the Gospel. By Rev. J. H. Bomberger; 5c.

From H. L. Hastings, 47 Cornhill, Boston, U. S. A. Three Hundred *Solid Hymns*, with tunes selected from Songs of Pilgrimage, by H. L. Hastings. Paper, 20 cents.

From Alexander Ross, LL. D., Denver, Colorado. "The Time Appointed," by Prof. J. B. Dimbleby, and "Second Coming of Our Lord," by Alexander Ross, LL. D. Paper; 25 cents.

Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isaiah 1:18.

Occident Sunday School.

LESSON IV. October 24, 1897.

PAUL BEFORE KING AGRIPPA. ACTS 26:19-32

PROF. JOHN H. KERR, D. D.

(San Francisco Theological Seminary.)

Golden Text: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Matt. 10:33.

INTRODUCTION.

Time, summer 60 A. D. Place, Cæsarea.

The last lesson left Paul a prisoner at Cæsarea Stratonis. The special interview between the bound prisoner and Felix and his wife Drusilla was studied at that time. Under the searching words of the apostle the guilty couple trembled. That was the convenient season when they should have listened to the solemn warnings and advice of Paul. But the matter of personal salvation was put off, and they were never so moved again.

With the passing away of the impulses of that hour, there returned to Felix his usual cupidity. The record tells us "He hoped withal that money should have been given him of Paul, wherefore also he sent for him the oftener and communed with him." No doubt the apostle received hints as to the service a secret bribe might accomplish for him. But Paul was not the man to seek liberty at the expense of right. It was injustice to detain him, but it would have been sin for him to have bribed his captor to release him. Two wrongs never make a right.

In the summer of 60 Porcius Festus succeeded Felix as Governor (procurator) of Judea. Immediately the Jews took steps to push their case against Paul. Approaching Festus on his first visit to Jerusalem, they were instructed by him to come to Cæsarea. Their hope had been that Festus would have Paul brought back to Jerusalem, and their plan was to kill him on the way. Defeated in this scheme, they went to Cæsarea and lodged more serious complaints than before against the apostle—charges, however, which they were not able to prove. But when asked if he was willing to go up to Jerusalem to answer these charges, the apostle, utterly hopeless of obtaining justice at the hands of such corrupt officials and knowing that a journey to Jerusalem could only mean his death, exercised the right of every Roman citizen and appealed to Cæsar. He plainly affirmed that he was guiltless, but intimated that his only possible release could come from Cæsar himself.

This appeal set aside all lower officials or courts. To Nero he had appealed, to Nero he must go. But Festus was in a quandary to know how to report the case. What were the charges against Paul? All knew they were trumped-up charges. Shortly after Paul's appeal, Herod Agrippa II, who ruled over Chalcis, Galilee and Perea, and his wife Bernice, came to pay their respects to the new Governor. To him Festus reported his perplexity. Expressing a desire to hear the noted prisoner, the next day was the time set for that hearing.

The gathering was a notable one and was attended by a large and distinguished assembly. Then the prisoner was brought in and the case was introduced by Festus, who stated it and told of his perplexity. Turning to Agrippa, Festus said, "Wherefore I have brought him forth before you and specially before thee, O King Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner and not withal to signify the crimes laid against him."

THE LESSON.

Vs. 1-18 must be carefully studied. When called upon to speak for himself, the manacled prisoner stepped forth and been his defense. This was not a formal trial, for all legal proceedings were stayed by the appeal to Nero. But it was a personal defense, and none the less called for care on the apostle's part.

Beginning with his characteristic courtesy (2-3), he proceeded to speak of his Jewish training and his former beliefs (4-11), he then told for the second time the story of his conversion, of his change from Saul, the zealous champion of Judaism into Paul the missionary.

Vs. 19-20. Not hesitating at all, but in prompt obedience to the heavenly vision near Damascus, Paul had begun his life of service of Him whose cause he had formerly and so disastrously been persecuting. So Paul told the story of his first witness-bearing in Damascus. He could never forget those early days of his Christian life. But he had not stopped at Damascus, for he had returned to Jerusalem and then he had travelled far beyond Judea, even into the strongholds of Gentilism and had preached that men "should repent and turn to God, and do works meet for repentance."

Vs. 21. This was the root of his offending. He had preached salvation

to the Gentiles. That was something the Jews could not stand. Though he had obeyed a heavenly voice in doing that work, the Jews adjudged him guilty of a capital offense and would have killed him.

Vs. 22-23. But God had delivered him then and had preserved him all along his journey. He had had most remarkable deliverances. And all the while he had been spending his time in testifying to the truth of the prophetic utterances concerning Jesus. Three things prominent in those prophecies were (1) the sufferings and death of the Messiah, (2) His resurrection, (3) the proclamation of salvation to the Gentiles.

Vs. 24-26. At this point Festus rudely interrupted the apostle. He could not appreciate the words of Paul. All the explanation he could think of was that Paul was crazy—driven so by too much learning. "Festus was a cynical hearer, with dull conscience, a worldly mind, and he takes the Roman's view, that Paul had some abstruse theory or religious hobby, built on so close a study of some ancient writings that he had gone crazy." With calm dignity Paul replied, affirming that his words were words of truth and soberness—not those of an unbalanced mind. Festus might not understand them, but the prisoner knew that Agrippa was acquainted with the truth of these facts of the gospel, for these things had not transpired in a hidden corner.

Vs. 27-29. Then turning to Agrippa, he boldly asked, if he did not believe the prophets, and then without waiting his answer, he replied, "I know that thou believest." It was a master stroke of impassioned address, and forced Agrippa to an answer. This answer, which in the Revised Version reads, "With but little persuasion thou wouldest fain make me a Christian," is too obscure and is so variously interpreted that it cannot be discussed here. Paul's answer is "a model of earnest, courteous, direct appeal to the conscience." Holding up his chained hands, he said, "I would to God, that whether with little or with much, not thou only, but also all that hear me this day might become such as I am, except these bonds."

Vs. 32. Thus ended a most remarkable scene. It was becoming too personal to be comfortable for the sinners present. The manacled prisoner was practically arraigning his hearers before the judgment bar of God.

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* Meetings: 10 A. M. each Monday. Business meeting on the first Monday in each month. Executive Committee on each third Monday.

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* All articles intended for these columns should be addressed to Mrs. H. B. Pinney, 1366 Harrison street Oakland.

The Special Object secretary desires that all the societies in each Presbytery that have not as yet returned their Special Object blanks will do so at once, that they may be entered in the report given to Synod, October 22.

MRS. H. C. MORRIS,
Special Object Secretary.

More subscriptions to the "dollar fun" for Dr. Alice Fish, viz.: Miss Mary J. Stewart \$5, Helen Stewart \$5, Flora E. Stewart \$5, Miss Mary Ferguson \$5, Mrs. J. L. Buffington \$2 50, Helen Stewart \$1, Masters Alex. and John Stewart 50 cents each; total from Cuyacos, \$24 50. Miss Flora A. Stewart, Arroyo Grande, \$5; Mrs. D. A. Stewart, San Francisco, \$1; Miss Mary Gifford, San Luis Obispo, \$1 50; Mr. John Dawson, Cambria, \$5; A friend, \$5; Miss Mary Page, Oakland, \$5; Mrs. T. M. Condit, Mrs. C. A. Bailey, Mrs. F. S. Page, Oakland, A Friend, Miss L. C. Adams, S. F., \$1 each; A Friend of Missions, \$100. Previously acknowledged, \$17. Total, \$170.

The Occidental Board of Foreign Missions held its regular monthly meeting October 4th. Devotional exercises led by Miss Smart. Topic: "What have they seen in thy house?" or witnessing for Christ in our daily lives in the little things.

Treasurer reported receipts, \$1780 56; disbursements, \$1328 58; balance, \$451 98. Special Object secretary reported the following scholarships taken in the Home: Etta Lee, San Lorenzo; Ella Lee, Los Gatos; Isabel, Santa

Rosa; Ah Ou, Westminster, S. F.; Qui Ngun, Stockton; Ah Lou, Mrs. Charles Montgomery; Chin Toy, St. John's, S. F.; Tien Fook, Fong Ying, Mr. A. Coleman, Morristown, N. J. Will not societies take some of the other girls in the Home?

The general secretary read letter from Dr. Ellinwood, who said that 101 foreign missionaries had subscribed sums to the debt amounting to \$3236, an average of \$32 apiece; that these gifts from overworked and underpaid men shame us, and that an organized effort from all Presbyterians should be made to raise this debt; requested a subscription of 15 cents extra from each Christian Endeavorer.

Mrs. F. J. Mayhew, Trinity, S. F.; Mrs. J. E. Ward, Modesto; Mrs. H. Morrison, Union, Oakland, were made life members. Dr. Fish made a short speech on Korea, to which country she is going. Korea is directly opposite us, 35 days from us. It is a peninsula, 400 by 150 miles, rolling, hilly country, well watered, most of the rivers on the western slope. The climate colder in winter and warmer in summer than here, very humid in summer, almost continual rains. People have the characteristics of both Chinese and Japanese, population 12,000,000. The country was opened by medical missions, Dr. Allen surprising them by tying up an artery and sewing up wounds, which they had always filled up with wax. An appeal has been sent for fourteen new workers, and six or eight are to be sent at once. The country is wonderfully open to the gospel, and colporteurs sell gospels easily. She asked for prayers. Mrs. Palmer then spoke on medical missions. The native treatment of disease is the worst heathenism, and horrors are perpetrated. Native doctors know nothing of science. They say dropsy is caused by absorbing too much water in the rainy season. Disease is always attributed to demons, or punishment for sin, so invalids are treated very cruelly. They are almost roasted before a hot fire, then plunged into an icy bath, while drums are beaten, gongs struck, and if all this fails they are taken to the mountains and left to die. One famous medicine consists of 25 ingredients, including centipedes, beetles and boiled spiders. The medical missionaries go on itinerating tours, sending word in advance of their coming, and always giving religious instruction with the medicine. In Madura, India last year, patients were treated from 216 villages. Dr. Eddy of Syria says

they come from three to five days' journey and camp on the front doorstep, on the roof; in the house, and wait for her. She performed 40 eye operations in three weeks; also treated 400 other patients. The first hold England obtained in India was when an English physician cured a native princess, and when offered a reward, asked that trade should be allowed between the two countries.

Number of Presbyt'n hospitals	27
" " dispensaries	63
" " leper asylums	
" " medical missionaries (36 males, 23 fem.)	62
" patients treated	250,000
Hospitals of all denominations	340
Dispensaries	700
Patients	2,500,000

JENNIE PARTRIDGE,

Rec. Sec. pro tem.

Woman's North Pacific

PRESBYTERIAN BOARD OF MISSIONS

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MEETINGS.—At the First Presbyterian Church, corner Twelfth and Alder streets—monthly, third Tuesday of each month at 2:00 P. M. Invitation extended to all; Executive Committee, first Tuesday of each month at 10 A. M.

Missionaries are especially welcome at all meetings; those en route via Portland are urged to notify the Board by addressing Mrs. W. S. Holt, 209 Second St.

Chinese Women's and Girls' Home, 350 Fourteenth St. Visitors always welcome.

* All communications intended for this column should be sent to Mrs. E. W. Allen, 469 6th street, Portland, Oregon.

Doubtless all our readers are now planning for their November praise meeting, and will read with special interest the following paper, which was read by Mrs. H. V. Matthews at the annual meeting of the Board:

PRAISE MEETINGS.

"Praise Him, praise the Lord," enjoins the Psalmist again and again. "Praise Him with thy whole heart, for praise is comely for the upright." How fitting that His witnesses, in their work of witnessing for Him, should set apart one reason in the year to come together for an especial chorus of praise to the giver of blessings, to sing of His loving-kindness and to make known his wondrous works.

Keep this praise service for the members of the society. Let others be open meetings, as the rally meeting or mite-box opening service, but not the praise meeting. Let that be kept a quiet family gathering where all formality may

be laid aside, when hearts may be touched and become very tender, so the Spirit may lead into the Holy of Holies—into the very presence of our High Priest.

Let it be a meeting led by the Spirit, taught by the Spirit, blessed by the Spirit. Such a Pentecostal season will temper the meetings of the whole year.

Prepare for the praise meeting with careful preparation; prepare with much prayer; arrange for closet prayer circles; Oh! that we realized the power of prayer—our privileges of prayer!

Arrange for *individual invitations* if possible. Invitation committees in the different districts will divide the labor. A cordial greeting, an earnest invitation, slipping the little envelope for the thank offering into the clasped hand—with an explanation to those who do not quite understand—this does not require much time, and means so much more than the printed invitation.

Does some one urge excuse, "I cannot come, I have no offering to bring; not even the mite can be spared from the family's needs." All can give the offering of prayer, and prayer for the consecration of *unconsecrated* wealth is so much needed. That very prayer may be the means of bringing large gifts into the treasury. Let no one say they have no offering; let all come.

Does some one say, "they cannot sing in joyful strains?"

"Our sweetest songs are those that tell of saddest thoughts."—Shelly.

Minor chords are heard in the grandest choruses. Our Saviour is full of sympathy; he knows and understands.

Is there one who, as a bruised reed tossed in the storm of trial, must be silent? There are *rests* in the grand chorus. Urge such a crushed one to come and be strengthened in the presence of the Lord.

Select the hymns with much care. Perhaps some timid one can only find expression through these hymns. Let the leader be the *leader* of the meeting, not the *speaker*. Make a place and opportunity for all present to have a part in the service. Let there be sentence prayers and testimonies. Do we dwell upon our benefits as much as we should—the common every-day blessings as well as others. Is it not well to recount them. These thanksgiving testimonies will be a sweet incense unto the Father, returning in a blessing to those waiting upon them. This should be a very precious season. Shall we not strive to make it mean more to

each member of our societies this coming year. Shall we not count only as a privilege every effort to make the praise meeting a blessing whose influence shall go out and out till it be felt by our yoke-fellows in the work, even in the most distant fields. Shall we not look forward to the praise meeting with longing. Shall we not look forward to the praise service as an opportunity to receive the invitation from the Master, "Friend, go up higher," in the Christian life and service.

May the glory of this presence be made manifest in every praise meeting during the coming year!

Home Missions.

CALIFORNIA SYNODICAL OFFICERS:

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Miss Lucia E. Adams, Editorial Sec., 129 Haight st., S. F.
For all H. M. Literature apply to Mrs. Chester Smith, 2613 Pacific Ave., S. F.
Articles designed for this column should be sent to Miss Lucia E. Adams, 129 Haight St., S. F.

Doubtless every woman comes home from the summer outing feeling very energetic, and in contemplating the work before her, determines to improve upon last year. The home, the social circle and the church shall feel through us the invigorating, clarifying effect of mountain air or ocean voyage. While this grand improvement scheme is in our minds, let us remember and include our Home Mission Literature Department. *The Home Mission Monthly* has started on its second decade; let us send it on its way, rejoicing in a greatly enlarged subscription list. The purchasing power of 50 cents is enormous when invested in *The Home Mission Monthly*, and the packing power is phenomenal, so many good things in so small a space; just the thing for busy workers who must take their information in small doses, and equally good for busy idlers, who "canna be fashed" with articles "long drawn out."

The children like to take a glimpse "Over Sea and Land," so let us gratify them; our own children or others, who cannot afford, and perhaps have never heard of the bright little magazine. We are glad to call attention to several new leaflets: "From Within One Heart," a pathetic story of a red-cheeked English lassie," who fell under the baneful influence of Mormonism; An "Autobiographical Sketch of Sheldon Jackson;" "Albuquerque School for Mexican Boys;" "Marcus Whitman, M. D., a Hero;" "Salt Lake Collegiate In-

stitute;" "Hints and Helps for Junior C. E. Societies; also, the Report of Superintendent of School Work for 1897, and a revised map of mission schools. These, and many good leaflets of earlier date, will give the information and inspiration needed for better work in the cause of home missions during the coming year. These leaflets can be obtained from the Secretary of Literature, Miss Chester Smith, 2613 Pacific avenue.

Let no one forget the time and place of the annual meeting of the Woman's Synodical Society in the Synod of California. The time, Friday, Oct. 22d; the place, the First Presbyterian Church of Oakland. A very interesting programme has been prepared. Mr. Frederick Pierson of the executive committee of New York will be present, and a rich treat is in store.

Probably no part of Mrs. Frederick Pierson's visit will be of more permanent value than the conference which is to follow the executive committee meeting, which is to be held at 920 Sacramento street, Thursday, October 21st, at 7:00 p. m. By 2:30, necessary business will be disposed of, and there will be an opportunity for members of the Synodical committees and all Presbyterian officers to discuss with Mrs. Pierson fully and freely, every phase of their work and to receive her suggestions. Every Presbyterian society should make a point of having the largest possible number of its officers present at this meeting.

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A WOMAN'S PRAYER.

O Lord, who knowest every need of mine,
Help me to bear each cross, and not repine;
Grant me fresh courage every day,
Help me to do my work alway
Without complaint!

O Lord, Thou knowest well how dark the
way,
Guide Thou my footsteps, lest they stray;
Give me fresh faith for every hour,
Lest I should ever doubt Thy power,
And make complaint!

Give me a heart, O Lord, strong to endure,
Help me to keep it simple, pure;
Make me unselfish, helpful, true
In every act, whate'er I do,
And keep content!

Help me to do my woman's share,
Make me courageous, strong to bear
Sunshine or shadow in my life;
Sustain me in the daily strife

To keep content!—

—ANNA B. BALDWIN in September *Ladies' Home Journal*.

THANKSGIVING AS AN ART.

An Accomplishment in Which Our Mothers Excelled the Girls of To-day.

In an article entitled "An Old-time Accomplishment," in the September *Woman's Home Companion*, Edward L. Pell says: "The girl who has cultivated the spirit of thankfulness does not gush over at the gift of a daisy, and snap an indifferent 'Thanks!' at the man who has lost a day from the office to gratify her little whim. Of course, those mothers of ours had their whims, and exercised the priceless privileges of thoughtlessness and snapping now and then, as girls, and other than girls, have always done; but I think it cannot be denied that the girl of a generation ago had a conscience on the subject of debts of gratitude such as few have had since her day.

"I have said that I am afraid that with many of us to-day it is a lost art. I am sure that it is not given that prominence which it once had, and that it is not cultivated with the enthusiasm with which it once was. Girls are taught what etiquette says about it, but etiquette deals only from the lips outward, and the result is that even our language tells the story of the decadence of thanksgiving. A traveler from Mars might hear our 'Thanks!' a million times and never suspect that it was meant as an acknowledgment of a favor. I am sure that up to, say a dozen years ago, in those parts of our country where gallantry has held out longest, one could not give up a seat in a car without being sure of a full return in an acknowledgment that meant to acknowledge some-

thing; and that to day the average man is utterly upset and undone when his ears catch the old sweet sound. Of course, this does not justify or account for the current lack of gallantry among men, but I am not engaged in the hopeless task of restoring men to the old paths, but in the hopeful one of pointing out a neglected talent which the most charming of girls may cultivate with good results. I am not grumbling. I do not mean to say that the girl of the period is one whit behind the girl of the past. I do not believe in the decadence of woman. I believe that the girl of to-day is equal to the girl her mother used to be; but I do not believe that it is enough to say of our girls that they are equal to the girls of the past, any more than it is enough to say of a flower that has had the best attention of the best florists for a generation, that it is as beautiful to-day as it was thirty years ago. . . . If we have done wisely, the girl of to-day ought to have not only something which her mother lacked, but she ought to have all her mother's graces as well. But it is a serious question whether, in pressing her development, we have not cultivated some qualities at the expense of others, just as in pressing the development of a certain flower we have increased its size and beauty at the expense of its fragrance."

THE IVY AND THE OAK.

In the last quarter of this century, in a democracy like ours particularly, woman is no longer emblematic of the ivy. She continues to cling, maybe, though not in the old-fashioned manner. She is not now always upheld: indeed, she is often the upholder; so that she seems to have exchanged places with the oak. Man has, in these days, frequently shown himself to be like the ivy, in so far as adhering to woman is concerned—not so much from love and sympathy as from desire to be taken care of. The rule still holds in the main, no doubt, that he is the provider, the money-maker, the grappler with the world; but what numberless exceptions there are everywhere! No wonder the opinion prevails in many quarters that the positions of the sexes have been largely reversed in our cities, as they appear to have been in Paris, Marseilles, Lyons, Bordeaux—throughout France, in truth. American men have the name, and with reason, of the shrewdest, in a commercial sense, the most practical, the most industrious in the world. But many of them, while inde-

pendent in spirit, honest, sensitive are incapable of earning money enough for the proper, decent, support of their family. Its melancholy, depressing, distressing, but a fact nevertheless. When their inefficiency has been demonstrated, the wife, as often happens, urged by need, helps financially to do what the husband plainly cannot. She discloses not infrequently a talent denied to him: and the two together become quasi-partners in a way they had not anticipated.

This is a serious misfortune, especially to the man, who should, in all domestic arrangements, naturally bear the monetary burdens of the household. He may be conscious of the fact, and his incapacity to discharge his duty, after he has tried faithfully, injures him morally. He knows that he is looked down upon by his fellows; he gradually loses his self-respect, sinks into insignificance. Unless he is unusually strong, of firmer fibre than common, he is likely to go to ruin from the general misunderstanding of his character.

Many a husband and father of the baser sort no sooner sees that his wife can and does carry the greater part of the household on her shoulders than he seems wholly willing she should. He feels no shame, indeed no compunctions. He gradually surrenders all sense of responsibility, and evinces no indisposition to be supported in the main by his wife. These are the exceptions, it is needless to say, but there are a good many of them. The number has alarmingly increased since woman began to be conspicuous as a wage-earner, a member of professions, and the like.—*Harper's Bazar*.

A Parson's Story.

An itinerant parson tells that way out "in the backwoods" he came, one day, to a settler's house, and entered to have a talk with its inmates. The old woman of the house became much interested in the preacher's discourse, and requested that he conduct family worship. She also insisted upon hunting up her family Bible, to be used upon the occasion.

She left the room to look up the Bible, but seemed to have hard work finding it. The minister paused and she came not. The preacher had time to grow impatient before the old woman reappeared, with a few tattered leaves in her hand.

She handed them over, with an apologetic air. "I'm awful sorry, parson," she explained, "but the fact is, I didn't know I was so near out of Bibles!"—*Harper's Magazine*.

Our Little Men and Women

THE RIGHT KIND OF A BOY.

I know a funny little boy,
The happiest ever born;
His face is like a beam of joy,
Although his clothes are torn.

I saw him tumble on his nose,
And waited for a groan—
But how he laughed! Do you suppose
He struck his funny-bone?

There's sunshine in each word he speaks,
His laugh is something grand;
Its ripples overrun his cheeks
Like waves on snowy sand.

He laughs the moment he awakes,
And till the day is done;
The schoolroom for a joke he takes,
His lessons are but fun.

No matter how the day may go,
You cannot make him cry;
He's worth a dozen boys I know
Who pout and mope and sigh.

—Edinboro Independent.

June Dale's Chrysanthemum Show.

BY MARY KNIGHT SHELEY.

"I think I shall go to the Chrysanthemum show this afternoon, would you like to go, my boy?" The little six-year-old nephew came close to his auntie's side, with enthusiastic longing in his face at the mention of the word show.

"Will the monkeys ride the ponies and the elephants and bears?"

"No, no, dear, this is a flower show," his aunt said quickly, interrupting his vision of the wild animals.

"Well," he answered slowly with evident disappointment in his voice, "You say I'll go anywhere on earth with anybody who will take me, I guess I'll go."

When they reached the big building June was overcome with delight. He was a lover of flowers—you should have seen his little face as he stood in wonder and admiration before immense banks of rich colored chrysanthemums. Beds of delicate tinted roses fairly turned his head, and he couldn't pour questions fast enough into his auntie's ear.

"Where did they grow? Whose flowers are they? What are they doing with them here?" Presently his Aunt Mary felt she would lose her head if she didn't stop his chatter, and so she sat down and explained.

"Good people have arranged with different men who sell flowers to have this display and charge everybody who comes to see it. They will give the money to the 'Children's Free Hospital,' where they take care of little children who are sick or lame." The aunt

did not reckon rightly, for she only gave broader field for his interrogations. She patiently devoted herself to him, however, for his joy was so apparent it was a pleasure to watch his wild and excited signs of delight. After a time they left reluctantly the gay scene; June assured his aunt, "I never had such a good time in my life."

"Auntie, I want to make some money," June said next day as he came close up to his aunt's side and rested one tired little elbow on her knee.

"What does my boy want with money? Didn't you tell me you had fifty cents in your bank? Isn't that enough?"

"But, Auntie, I heard you say yesterday you always tried to make the money you did good with, and I want to make some money and do some good." Aunt Mary lifted the small philosopher into her lap and looked steadily into his face. Was this her baby? Only six years old and filled with a missionary spirit? Somehow a throb of pain filled her heart, and a longing came into her being to keep the boy a baby. She wisely put aside her own disappointment at the rude awakening to the fact that she was losing her baby June, and bravely resolved to encourage the good she saw developing in his childish heart.

"Well, let's see, how could we make something to give away?"

"I knowed you'd know." His words betokened unfaltering faith in her ability to accomplish any sort of purpose, and she determined, as she hugged him closely to her heart, overflowing with motherly love, and nestled her cheek against his curly head, he should be her inspiration, and they twain would do something toward serving him who gave this treasure to her. With the feeling that she must not prove herself unworthy of the childish trust, she slowly said: "We can do something, I know, but you must give me time to think."

"Let's have a chrysanthemum show, will you?" His eyes glowed and the words fairly bubbled out as he made the suggestion.

"All right," Aunt Mary answered. "We shall have to begin at once to prepare our plants." Suddenly the expression of June's face changed as he said:

"But Auntie, they'd just grow, and that wouldn't be me making money." He sat upright in her lap and looked as if he couldn't wait, in his eagerness to get the working harness on.

"Oh, yes; it will be your work that will make them grow; and, June, it will require a great deal of work to make your plan a success. Do you think you will be willing to work a whole year for this?"

He assured her he would be energetic and faithful. So their partnership was formed. The practical aunt supplied the slips for the many plants in different ways and started them for the next year. June and his auntie kept them weeded and watered all during the summer months. Every afternoon the little boy could be seen lugging can after can of water toward his flower-bed, and the plants flourished and grew, to his great delight.

As the autumn days come on he and his aunt transplanted the well started plants to pots and cared for them in the same watchful manner. After a while they began to bloom and little June was radiant. Each bloom of a new variety filled him with admiration and complete satisfaction. Finally every plant had one bloom or more upon it, and now must come the harvest time; if any money was to be made this was the time. His auntie bought some very tiny note paper with little figures in the corner of boys or girls. On this she wrote a note to each little friend in their part of town inviting him or her to a chrysanthemum show given by June Dale; proceeds for charity. At 4 o'clock the following afternoon all the little folks congregated in Aunt Mary's parlor. She and June had brought all the chrysanthemum pots in and arranged them on tables and temporary stands about the room so as to make the best display possible. They had cut the other flowers in the yard and put them in vases. The palms and foliage plants distributed around the large parlor gave the appearance of quite an extensive flower show.

The little folks brought their money and bought the flowers; the sale went away beyond Aunt Mary's most sanguine hopes. After they had romped and played for awhile Aunt Mary, who is always better than her promise, called them into the dining room and each one had a plate of ice cream and some cake. The guests had a good time and finally departed, carrying away their purchases.

When the last child was gone the now seven-year-old host, with an eye to business, came again to his auntie's side and leaned his tired little elbow on her knee with the same wistful expression in his eye and asked: "Auntie, how

much money will we have to give away?" She took the box from her pocket and they counted four dollars and forty cents, proceeds from their labor.

Next day they took the money down town to the Children's Hospital, and June presented the Matron with the first money he had ever worked for in his career of seven years.

"I Don't See Why."

"I don't see why I can't do it. If I had a little girl, I would not say, 'No, you must not go out,' when she wanted to so very badly," said Lina Ray, half crossly, half pathetically, to her mamma.

"Dear," was the reply, "mother knows best; I have good reason why I do not want you to go out to see Nelly Lane this afternoon, and I cannot have you question me in that manner."

"Always the way," muttered Lina more crossly to herself, when her mother had left the room. "Never can do what I want; I wish I was grown up, a big woman, then I would. No, no, Kittie, no, no," she exclaimed suddenly as the kittie jumped into the work-basket and began to upset the cotton and silks all over the table. "No, kittie, you must not, I may seem cross, but you would only stick your dear little paws with needles, and it is all for the best, but you don't understand," she added affectionately as she picked up Miss Kittie and kissed her.

Now Lina was often a disobedient, wilful child, but she was not stupid, and just as she spoke in that manner to her pet, she found herself in her mother's position in regard to herself. "Oh," she said laughing, "mamma has as good a reason probably as I have about the kitten, only neither of us understand why; I must tell her," for Lina was frank, and always admitted her faults. Just then mamma came in with such a surprise! Dear Aunt Lina, for whom the little girl was named, was with her.

"Oh, mamma! Oh, auntie!" she cried, "when did you come? How long will you stay?"

"One question at a time, my dear," laughed her aunt, as she gave her a good hug and a kiss.

"And now," smiled mamma, "you see my reason in not wanting you to go out, or you would not have been here to welcome auntie, but you may go now if you wish."

"Oh, mamma," replied Lina quite ashamed, "I see I was wrong. I saw it before you came in when I would not let the kitten do something it wanted, and now I would not leave

auntie for anything," which remark was followed by another hugging and kissing match.

"Ah," said her aunt, "we all have that lesson to learn, even we older ones, when we question our dear heavenly Father's will and don't understand why we are so often crossed in our desires here. But now, Lina must see the dollies and their fine trousseaux I have brought her."

And so there was a happy little girl for the rest of that afternoon in spite of her not seeing "why" at first when her mother refused her wish.—*New York Observer.*

THE HEATHEN BOY.

Not many years ago, as a lady was sitting in the veranda of her house in Burmah, a jungle boy came through the opening in the hedge which served as a gateway, and approaching her, inquired with eagerness:

"Does Jesus Christ live here?"

He was a boy about twelve years of age, his hair matted with filth and bristling in every direction, like the quills of a porcupine, and a dirty cloth of cotton was wrapped in a most slovenly manner about his person.

"Does Jesus Christ live here?" he asked, as he hastened up the steps of the veranda.

"What do you want with Jesus Christ?" asked the lady.

"I want to see him and confess to him."

"Why, what have you been doing that you want to confess?"

"Doing? Why, I tell lies, I steal, I do everything bad. I am afraid of going to hell, and I want to see Jesus Christ, for I heard one of the Loogyees (missionaries) say that he can save us from hell. Does he live here? Tell me where I can find him."

"But he does not save people from hell if they continue to do wickedly."

"I want to stop doing wickedly," said the boy, "but I can't: I don't know how to stop. The evil thoughts are in me, and the bad deeds come of evil thoughts. What can I do?"

"Nothing but come to Christ, poor boy, like all the rest of us," the lady softly replied: but she spoke this last in English, so the boy only raised his head with a vacant look.

"You cannot see Jesus Christ now," she added, and was answered by a sharp, quick cry of disappointment "But I am his friend and follower," said the lady, at which the face of the listener brightened, and she continued, "He has told me in his Word to teach all those

who wish to escape from hell how to do so."

The joyful eagerness depicted in the boy's countenance was beyond description. "Tell me, oh, tell me! Only ask your Master to save me, and I will be your servant for life. Do not be angry. want to be saved!"

The next day the little boy was introduced to the little bamboo school house in the character of "the wild Karen boy:" and such a greedy seeker after truth and holiness had been seldom seen. Every day he came to the white teachers to learn something more concerning the Lord Jesus and the way of salvation: and every day his eagerness increased and his face lost its indescribable look of stupidity. He was at length baptized, and commemorated the love of that Savior he had so earnestly sought. He lived awhile to testify his sincerity, and then died in a joyful hope. The lady has also since died, and she and the wild Karen boy have met in the presence of their common Redeemer. *Christian Work.*

The Bird and the Pine Tree.

The Bird.—May I make a nest in your top, good pine tree?

The Tree.—Yes, I like to swing little birds to sleep.

Bird.—Thank you, pine tree, but the wind sings them to sleep.

Tree.—Yes, he sings like the sea. But it is only in the pine trees that he sings like that.

Bird.—It is in the pine trees that I like best to make my nest. May I make it of your sticks?

Tree.—If you like, but they are not very smooth. Is it to be a little nest?

Bird.—Oh, no! I like a big nest, I am a big bird.

Tree.—I cannot see you, it is so dark.

Bird.—I am very black, very big, very wise, and very old.

Tree.—Are your little birds pretty?

Bird.—Oh, yes! they are like me. They are very pretty, indeed.

Tree.—Can they sing?

Bird.—Yes, indeed, they will sing to you all day.

Tree.—I like to hear little birds sing. Once I had a nest of little crows. Oh, they were so black and so ugly and made such a noise!

Bird.—Good-bye Pine, tree, I shall not make my nest in your top, and my little birds shall not sing for you. My name is Crow.—*Primary Education.*

Rejoice not against me, O mine enemy; when I fall, I shall arise.—Micah 7:8.

Christian Endeavor.

Seek Souls.—A Meeting for the Associates and the Unconverted.

TOPIC FOR SUNDAY, OCTOBER, 24.

"Confessing Christ before men: why and how."
John 12:35-43; Rom. 10:8-11.

A sailor, who had become a Christian when in port, when he went to sea again had a placard prepared and nailed upon his bunk bearing these words: "I am a Christian: are you?" with his name. He said he must at once and boldly confess his new loyalty.

Miss Havergal tells of entering a school in Dusseldorf, just after she had become a Christian. There were a hundred girls in the school, and she found she was the only professing Christian. Her first thought was that she could not confess Christ there; her second thought, however, was that she could not but confess him, since she was the only one there to represent him.—Rev. J. R. Miller, D. D.

It is easier to stand for Christ against his enemies than to stand for his plain words against the teachings of those of his professed followers with whom we are in closest accord except at this point. But fidelity to Christ in these testing times is the fidelity on which he pivots his eternal recognition of us as his real followers and friends. It pays to stand by Christ and his words, whomsoever we may have to stand over against in consequence. The reward for this shall be in the presence of all the universe.—H. Clay Trumbull, D. D.

The Lord needs his witnesses everywhere, by the wayside inn as well as before the multitude.—Anna Shipton.
Why confess him?

1. Because it means eternal life, with forgiveness here, and an Advocate at the right hand of God forever.

2. Because it pleases Him,—see Matt. 16:13-18. A general confession was not enough; he longed for Peter's word of testimony. And he longs for yours. And as he gave to Peter the keys of the kingdom of heaven after his confession, so he will give to you the key which will open the chamber of peace, joy, and glory.

3. Because confession of a person is practically identifying one's self with that person.

In God's plan the sinner is (a) crucified with Christ (Gal. 2:20). (b) Buried with Christ (Rom. 6:4; Col. 2:12). (c) Risen with Christ (Col. 3:1).

Thus confession on the part of the

THE OCCIDENT

sinner is really saying YES to God's plan, and makes real and complete in his experience all this wonderful plan of God.—Rev. J. W. Chapman, D. D.

JUNIOR SOCIETIES.

TOPIC FOR SUNDAY, OCTOBER 24.

Why Should We Confess Christ And How.

Romans, 10:8-11.

CONFESSING CHRIST.

- | | |
|--|-------------------|
| 1.—A sinner confesses. | Luke 18:9-14. |
| 2.—Confessing before men. | Matt. 10:32-33. |
| 3.—Peter's confession. | Matt. 16:16-17. |
| 4.—Peter's denial. | Matt. 26:69-75. |
| 5.—Peter's confession again. | Acts 2:14, 22-24. |
| 6.—Help in confessing. | Mark 13:9-11. |
| 7.—Topic. Why should we confess Christ, and how? | Rom. 10:8-11. |

FOR SUPERINTENDENTS AND LEADERS.

"Always show your colors." This is a good rule for Junior Endeavorers, and this week affords good opportunity for impressing this need upon your society. Boys that are a little ashamed to be seen carrying a Bible along the street, and girls slow to speak for Jesus, may be encouraged in this meeting to more ready confession.

Have many of the Bible verses that tell of the necessity and value of confession recited by the Juniors. Some of the members should be prepared to tell the story of the bold confession of Peter and of Paul. The story of Peter's denial of the Master may be told, to illustrate the sadness into which we are likely to come if we fail to confess Christ.

The question as to how we may confess Christ gives excellent opportunity for original answers by the Juniors. One way is by wearing the badge. At this point in the meeting some Junior to whom the task has been assigned may read a short essay on the value of thus showing one's colors.

No time could be better than this for encouraging new and timid members to confess Christ in the meeting. Urge that many who have been accustomed to recite only a verse of Scripture give a short testimony in their own words.

MARRIED.—In Skyland at the home of Milton H. Miller, Oct. 7, 1897, by Rev. J. Anthony Mitchell, Mr. Henry A. Grimm of Santa Cruz to Miss Mary A. Dixon of Wrights.

At Fall River Mills, Calif. Aug. 23d. by J. W. McLennan, George Orbell of Fall River Mills and Bertha Reynolds of Glenburn.

I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made.—Isa. 57:16.

Answers to Correspondents.

REV. THEO. F. BURNHAM, VALLEJO, CAL.
EDITOR IN CHARGE.

[THE OCCIDENT will try to secure answers in this department to such reasonable questions as may be submitted. Address all communications to the editor in charge as above. To insure an answer, the question must be signed with name and address; but the replies will always be made by the number of the question and no names will be printed. Questions touching religious experience, church work, doctrine, polity and history are solicited as well as interpretation of Scripture passages.]

Question No. 49. How far is the church a divine and how far is it a human institution?

Ans. It is divine as to *its origin*—"On this rock will I build my church." It is divinely watched over, as shown in the symbolism of Revelation, chapter 1. It is, when true to its normal ideal, carrying on a *divine mission* in the conversion and edification of souls. The ministry, the sacraments and the word preached are of divine appointment. The Holy Spirit works *through men* to reach the end divinely ordained. The church may become more human than divine when the word of God is displaced by human teachings and when worldly methods of rule are followed.

Question No. 50. How far is salvation by character?

Ans. Salvation is a gift of God. Faith is the condition of receiving the gift. Salvation is rescue from both the guilt and power of sin. It issues in a life of spirituality, and the saved are further gifted with the glory of the life eternal. There can be no trace of saving faith without a development of a holy character. Christ was manifested "to destroy the works of the devil." To participate in the blessings of the atonement, therefore, necessitates our co-operation with Christ in his purpose to destroy sin. We become holy *as a consequence* of being saved. Salvation involves an exercise of divine clemency; mere self-culture does not secure such unmerited favor. Where Christ (and the way of salvation) is unknown God will take character into consideration in the day of judgment. In a Christian land we find what the Lord said, "No man cometh unto the Father but by me."

Question No. 51. How far does the object of the church reach out toward the salvation of society?

Ans. Sin is darkness, holiness is light. Believers are "called to be saints." They therefore are to be light-spreaders. There should be a moral and spiritual *corona* about every circle of God's people. The ungodly have

moral perception and judgment. They can feel in conscience the truth of the better way, if the latter is exemplified in life and the unbelievers may adjust their outward conduct to proper moral courses in consequence. All philanthropic movements, wisely undertaken from a Christian impulse, are so many throbbings of church life to quicken the mass of society without. The church, not as an organization, but through the work of consecrated individual citizens, works for the good of society in reformatory legislation, e. g., temperance laws, sanitary, child labor, prison reform and in enacting laws to punish wrong-doing, and to further the prosperity of the upright.

Question No. 52. How far in this world is there natural progress in morals.

Ans. The answer to the preceding question practically answers this. The Holy Spirit is not confined in his gracious work to the hearts of believers. He moves in the consciences of the heathen, deepening the sense of moral law and the perception of guilt. There may be men moved unconsciously of God to strike higher notes in morals than have been heard before in a given nation. The Stoics are in a providential order, but not being in the line of the revealed religion, the moral uplift in such instances may be called a natural one, though in the last analysis, it is of God speaking in the conscience and intellect by the Holy Spirit.

The Late Rev. D. H. Temple.

The life and labors of Rev. D. H. Temple deserve a most affectionate notice in these columns. He entered into rest from his home in Los Gatos September 9, 1897, in the 75th year of his age. Born on missionary ground at Valetta, Malta, he grew up among the missionaries there. His mother was the first lady missionary to go there, and his father had charge of the mission printing press in Malta—afterward removed to Smyrna. He came to this country, and at the age of sixteen entered Amherst, graduated in 1843. He taught for a time, afterward went through Princeton Theological Seminary. He took up the work of the ministry, and preached for years in Illinois, New York and California. He was honorably retired twelve years ago, and since then has resided with his wife and daughter at Los Gatos. A wonderfully wise, and yet a very human man, greatly has he endeared himself to

the whole community. He was even ready to spend and be spent for the Los Gatos church, coming often to preach from its pulpit when the labor of ascending the steps seemed almost too great, he yet fed us from the rich stores of a mind and heart wholly consecrated to his Lord. The young were among his special friends, and many of the rising generation had the advantage of study with him. The last time we saw him among us was at the ordination and installation services of our pastor. The Scripture lesson read by him at that time was very solemn and impressive. We believe he is still interested in the lives of dear ones left behind and in the church below. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

LOS GATOS.

Church News.

(Continued from page 8.)

hearts for all those who were regular attendants at our church and C. E. during the past summer. Our pastor always has something new and instructive for his congregation. Our attendance is good, considering the small population. There is not as large attendance at our C. E. meetings as in the summer months, but we shall strive to go bravely forward with prayer in our hearts and upon our lips that God may ever bless and keep our Y. P. S. C. E. Felton is just coming to the front, as the C. E., organized June 29, has doubled its membership, and the vice-president, Mrs. Hillory, has organized the Junior Society, which is in a flourishing condition. Our pastor has arranged to preach two Sundays in each month, and the attendance has been encouraging.

TRINITY, S. F.—Tuesday evening, September 28th, a tea was given at Trinity Presbyterian Church by the superintendent of the Sunday school, H. E. Bostwick, to the teachers and officers that they might meet Dr. Carson and wife socially. The church par-

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lors were decorated for the occasion, partaking most noticeably of an attractive, homelike appearance. Leading the way into the banquet room, Mr. Bostwick bade all partake of the dainties that had been carefully provided. Dr. Carson offered many excellent suggestions for advancement, and extended words of congratulation and good cheer. Mr. Bostwick spoke briefly upon the work done, and praised officers and teachers for their zeal in Christ's work. Mr. Wallace, assistant superintendent, made a few pleasant remarks in his own genial way. Mr. Cheney followed along the line of thought, Christian work and Christian fellowship, in a few words. Mr. Whitney of Virginia spoke briefly, after which all joined hands and united in singing, "Blest be the tie that binds." Wednesday evening preparatory services for the Lord's supper, were held. The opportunity of participating in so sacred a privilege was most beautifully and solemnly portrayed by the pastor. Sunday morning 28 members were received into the church, after which followed the commemoration of the Lord's Supper.

POPE VALLEY.—We clip the following from the *St. Helena Star*: "Rev. C. H. Emerson preached his farewell sermon last Sabbath. He has preached in Pope Valley six years, and the large congregation on this occasion was evidence of the high esteem in which he is held. The subject, 'My Ministerial Life,' was very appropriate, and he reviewed his pilgrimage for Maine to California, which covered the time from 1853 to 1897. He gave an interesting outline of his work and achievements in his ministry of nearly forty-five years. He has built many churches and assembled many congregations, to a great extent, in new fields of labor, building five churches and one parsonage. Those present were interested and manifested a warm feeling toward the one who had been their pastor for so long, and who is retiring to private life because of his inability to give his work the time and energy justified, as he is getting well along in years, being nearly four score. He will spend the coming winter in Pope.

GRIZZLY BLUFF.—The C. E. Convention recently held at Hydesville was very interesting and helpful. Our pastor Rev. G. A. Hutchison preached

the opening sermon, he also preached there the next Sunday Evening. During the absence of Rev. R. Rodda the Methodist congregation attended our services. Dr. Alice Fish gave a very interesting missionary address here. Our church is very much pleased to know that the church is to send her as a missionary to Corea and hope the money for her expenses will soon be raised.

RED BLUFF.—After a vacation of six weeks, our pastor, Rev. W. K. Guthrie, returned, recruited in health and strength. Church opened September 5th. All societies connected with the church have begun their work with renewed zeal. A delightful social was held October 1st at the residence of Mr. and Mrs. C. T. Alvord; by the Y. P. S. C. E. The evening was a social and financial success. The young people are actively engaged in preparation for the district convention which meets here in October. At our last communion we had four accessions to our church, one by profession of faith, three by letter.

PALMS.—On October 7th a very interesting installation service occurred at The Palms, 13 miles from Los Angeles. This church is a brave little body of Presbyterians, headed by that old veteran, Prof. J. M. Coyner, as senior elder. After various healthful struggles, this church has called for its pastor, Dr. Ewing, a man of fine spirit and an excellent preacher. The beautiful little church in which this congregation worships was made more fragrant and pleasing by masses of autumn flowers and feathery

palms. Rev. H. A. Newell of Bethany, Los Angeles, presided and charged the pastor. Rev. O. F. Wisner of Santa Monica preached a strong, well digested sermon on the words, "Lo I am with you always." and Rev. Dr. Campbell charged the new pastor, after which old and young welcomed the man of their choice with hearty hand shakes and words of affection. All the exercises were exceedingly concise, hearty and well prepared. The only shadow in all this brightness is the continued serious ill health of Mrs. Ewing.

GENERAL

Mrs. F. H. Pierson, Secretary of the Woman's Board of Home Missions, is now in Oregon attending the meeting of Synod at Grant's Pass. She will be in Sacramento on Tuesday, October 19. The energetic women of the Capital City have extended a cordial invitation to the churches in the Presbytery to attend the conference Tuesday afternoon led by Mrs. Pierson, while the ministers have arranged that she shall have a little time Tuesday evening at the popular meeting of Presbytery. Mrs. Pierson will be present at the Synodical Executive Committee, Thursday, Oct. 21, at 920 Sacramento street, San Francisco. She will of course be the central figure of the Synodical meeting Friday, Oct. 22, at Dr. Coyle's church and in the evening at the same place she and Dr. Roberts will present Home Missions in a way new to the people of California.

The city headquarters of the Children's Home Finding Society have been moved from the Mill's building to room 69 Columbian Building, 916 Market street, opposite Emporium. If you have a good home to offer a child, or if you know of one homeless do not fail to call or write H. W. Brayton, State Superintendent C. H. F. S.

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struggle over his portmanteau, and arranges that the luggage is all properly disposed of on the carriages. The duties of the best man are truly important ones.—Ex.

"The doctrine of sin in the Psalter." The law was the revelation of God's mind as to sin. The Psalms are the response of God's people to His declarations on the subject. The fulness of their teaching on the terrific topic appears: (1) In the copiousness of the vocabulary employed to describe it; as *evil, iniquity, wickedness, sin*—in the abstract, or as a principle; then as manifesting itself in outward acts, as *trespass, transgression, disobedience wrongs, faults*, etc. (2) In the recognition of natural depravity. Original sin is certainly acknowledged. The taint of sin is born with us. It is not a thing contracted by example or contact with men; its presence in us and with us antedates our birth. (3) In the confession of sin, so full, so intense, so hot burning and choked with sobs. (4) In its pardon. God exhausts even His vocabulary in revealing His pardoning mercy. He forgives sin, sins, iniquities, transgressions, trespasses; He blots them out, puts them away, covers them over, hides them.—Prof. Moorehead.

I do not believe that any man who has been thoroughly in love with the Gospel can ever leave it. He who has truly seen the Lord, and proved the effect of the love of Christ upon the soul that trusts Him, will have a remembrance which will abide with him after all else may have faded away. My own convictions concerning Christ are more deeply engraved upon my heart than anything else of which I am conscious. My sense of sin, my conversion, my pardon through His precious blood, my joy and peace in believing—all these will, I believe, remain with me when everything else has passed from my recollection. It is strange how God strengthens a sanctified memory. I have known old men who had forgotten almost everything, but who still could preach the Gospel; and I have heard of dying men who were unable to recognize their wives or their children, but they knew the name of Jesus when it was whispered in their ear.—Spurgeon.

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We all love ferns, but many of us do not try to grow them because we imagine they require special treatment and special soil; but they are easily grown. Use the same soil for ferns as that which roses and carnations require—good, fresh fibrous loam and well rotted cow manure. Most ferns will grow in a temperature of 50° to 60° in winter and the common ferns in still lower temperature. Begin with young plants; wash the pots clean on the inside and give especially good drainage. Use open, rich, fibrous, light rather than heavy soil and do not fill the pot full. Ferns should never get dry at the roots, yet it will not do to keep them soaking wet. Do not splash the leaves of the finer ferns. A good rule in watering all plants is when the top of the soil is getting dry water the plant thoroughly, so the roots will be soaked. About once a week pour boiling water into the saucer in which the pot stands, thus allowing the fern to be steamed. Never pour hot water on the roots. The red spider is the enemy of many ferns and the steam will kill any that may be on the plant. Do not set the ferns in a draught or in the sunshine. If the fern is in a sunny window, draw down the shade so the sun will fall only on the pot and warm the roots. Repot ferns anytime except in the fall. At this time the fern is resting and should not be disturbed. Leaf mould with a little sand brings the best results. With plenty of water quite a large plant may be grown in a small pot. In repotting remember to have especially good drainage and take all earthworms from the soil.

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being the parents of your children both for this life and the life to come! And not only the parents; every one in the house may become the channel of blessing from on high. If God has a child in the family, He will have many an errand there. You who are fathers know how frequently you find occasion to visit the house where your own dear child is boarded out for education. Our Father in heaven visits His own in whatever habitation their education is going on, and all the house will get the benefit. The disciples of Jesus are preserving salt, even when the mass preserved by their presence is unconscious of the boon. To be good is the shortest and surest way to do good.—Dr. Wm. Arnot.

How To Get Strong.

Hints how to become strong are always acceptable to boys. But somehow they seem to come with more weight from a genuine athlete than from a professor, even if the latter knows every bone and group of muscles in the human body.

Here is what Sandow, the professional "Strong Man," says, and he, of course, can speak from experience.

His first golden rule is, if you want to be strong do not eat too much. Nothing shortens life and minimizes power so much as the almost universal habit of taking too much food. The only rule as to how much food should be taken is that the system should be kept free from hunger until the usual time for the next meal. If you wish to be strong do not drink tea or coffee, and when the stomach is empty take nothing but distilled water.

Another point is never to economize in sleep. Sandow says that he sleeps nine hours, and often more. You should sleep in a warm bed-room, and bathe almost as frequently as you eat. At any rate, you should always have a cold bath morning and evening. Lawn tennis is an admirable exercise, which brings into play almost all the muscles of the body. Bicycling, from the point of view of exercise, is superior to walking, but the rider should see to it that

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"One day a friend told me about the Pink Pills, and Mr. Hartness went down town and got three boxes. She had taken about one box, when, to my amazement, one morning I heard her playing on the piano. I could hardly believe it, for it had been over a year since the piano had been opened."

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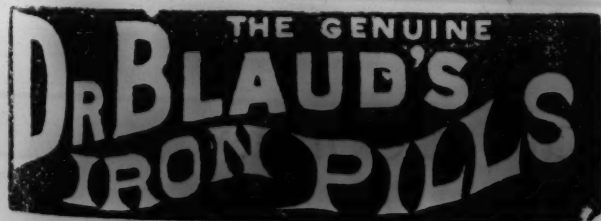
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his seat and handles are so adjusted as to enable him to *ride upright*. Sandow says he has not much faith in gymnastics as they are usually taught, as they do not bring out the muscles which are in every day use. Dumb-bell exercises as usually practiced are useless, and all exercise carried on in an enclosed building is not nearly so advantageous as that in the open air. Parallel bars and other apparatus, he thinks, are of little use. His faith is pinned to dumb-bells, and he does all his training with them, supplemented with weight-lifting.

If you wish to be strong, says Sandow, do not overstrain yourself; develop your muscles by the easiest and lightest exercise. By a constant use of dumb-bells any man of average strength can bring his muscles to the highest possible development. In exercising it is very important to stand correctly and to breathe properly. The right way to breathe properly is to take long breaths and to expel the air slowly. If you breathe properly, stand as you ought to do, get plenty of good air, sufficient but not too much wholesome food, you will be sure to be healthy and strong.—*Scottish-American*.

PAPER BULLETS.—According to *L'Echo des Mines*, Paris, bullets of paper covered with aluminum are the latest thing in ammunition. "This invention, made by a French officer, tends to do away with the seriousness of wounds made by lead balls, or those with steel coverings, owing to the rupture of the bony parts. According to the patent granted to Richard Luders of Gorlitz, the precision of fire is in nowise affected, but the passage made by the projectiles through the body is absolutely straight and permits of a rapid closing of the wound. As the number of the wounded will be as large as formerly, and as in most cases their incapacity will be as complete, we ought to look upon this discovery as calculated to satisfy the sentiments of humanity. But nevertheless the innovation has small chance of success, for we must recollect that, in war, unfortunately the end sought is to put the largest number of men possible into a condition where they will be unable to bear arms for the longest time."—Translated for the *Litrary Digest*.



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"Yes," replied papa, "that is a picture of me, taken when I was quite young."

"Well," commented the little girl, "It doesn't look as much like you as you look now."—Harper's Bazar.

Mr. Kipling was criticized by Canadians for speaking of Canada as "Our Lady of the Snows." In "Wee Willie Winkie" he refers to the criticism in the following humorous skit;

"There was once a small boy of Quebec,
Who was buried in snow to the neck.
When asked: 'Are you friz?'
He replied: 'Yes, I is.'

But we don't call this cold in Quebec."

A Diplomatic Proposal.—The young diplomat looked at the lovely girl. "Did I understand you to say," he softly asked, "that your father was of Russian descent?"

"Yes," she said.

He gave a sigh of relief.

"And my great-grandfather was a Frenchman," he said.

He took her hand.

"Let's form a zweibund," he said,

They will be married shortly after the leaves begin to turn.—*The Plaindealer*, Cleveland.

A railway contractor recently advertised for three hundred wooden sleepers (ties). By return mail he received a letter from a neighboring clergyman, offering the whole of his congregation on reasonable terms.—*Christian Observer*.

Man at telephone, trying to find out who has rung the bell: "Helloa, there: are you thirty-seven?" Young lady at the other end, indignantly: "No, you horrid thing. I am only seventeen."—Ex.

"Won't you take this seat?" said the gentleman in the car, rising and lifting his hat.

"No, thank you," said the girl with the skates over her arm; "I've been skating and I'm tired sitting down."—Ex.

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